THE HISTORY OF GREENLAND:

CONTAINING

A DESCRIPTION OF THE COUNTRY,

AND

ITS INHABITANTS:

AND PARTICULARLY,

A RELATION of the MISSION, carried on for above these Thirty Years by the UNITAS FRATRUM,

AT

NEW HERRNHUTH and LICHTENFELS, in that Country.

By DAVID CRANTZ.

Tranſlated from the HIGH-DUTCH, and illuſtrated with Maps and other Copper-plates.

IN TWO VOLUMES.

VOL. I.

LONDON,

Printed for the Brethren's SOCIETY for the Furtherance of the GOSPEL among the HEATHEN:

And ſold by J. DODSLEY, in Pall-mall; T. BECKET and P. A. DE HONDT; and T. CADELL, Succeſſor to A. MILLAR, in the Strand; W. SANDBY, in Fleet-ſtreet; S. BLADON, in Pater-noſter-row; E. and C. DILLY, in the Poultry; and at all the BRETHREN'S CHAPELS.

MDCCLXVII.

ADVERTISEMENT.

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PREFACE.

IT is now upwards of thirty years, ſince the Lord afforded to the renewed church of the *Unitas Fratrum* the firſt opportunity of being ſubſervient to the converſion of the blind Heathen in various parts of the world. He hath been with them herein, and given his benediction to the word of their teſtimony; their prayers, tears, ſweat and toil, have not been without bleſſing; yea, he granted them even a plentiful harveſt in this and the other place.

We, who then obſerved them at a diſtance, read and heard the accounts they ſent us from time to time, indeed often not without pain and compaſſion, becauſe of the many and hard trials that befel them; but moſtly with tears of joy and gratitude for the glorious victory the Lord helped them to obtain; and were ourſelves thereby animated to ſhew faithfulneſs in the ſervice of the Lord. Many a ſoul, that was ready to faint, was by this means put to ſhame, and excited to ſurrender itſelf anew to our Saviour, in ſimplicity believe on and cleave unto him.

When the ſaid accounts were read on the monthly ſo called prayer-days, or congregation-days; and when any friends, who lived at a diſtance from the brethren's places, or others who paſſed through, happened to be preſent at ſuch a time; they were ſtruck with what they heard, and generally expreſſed their ſurprize at the brethren's not publiſhing any thing of that kind, which they

ſuppoſed could not fail to redound to the glory of God, and to the ſatisfaction of the reader. They added, that even thoſe, who thought themſelves pretty well informed of all the proceedings of the Brethren, had however, not only a defective, if not falſe notion of them; but were entirely ignorant of that real bleſſing their labour among the heathen was attended with. And therefore they deſired, yea inſiſted on it, that the brethren were in duty bound to communicate to the public, part of whom were mis-informed, and the greateſt part ignorant and innocent, or at leaſt to after-ages, an authentic relation, whereby to form a true idea of the foundation and labours of the brethren's congregation.

To ſatisfy the honeſt deſire of ſuch friends and other ſerious people, abſtracts of diaries of the heathen-miſſionaries among the Negroes, the North and South-America Indians, Greenlanders and Hottentots, as alſo letters of converted Negroes and Indians, together with the teſtimonies of reſpectable perſons concerning the labour and bleſſing of the miſſionaries among the heathen, and even edicts of different governments relative to the miſſions of the brethren, were inſerted and printed in the *Büdingen-Collections*. But, though this may have proved a bleſſing to ſome few, yet the great benefit, which our good friends hoped would ariſe from it, not only failed, but there even were ſome, who took occaſion from thence to judge the brethren uncharitably, and by a ſcoffing levity, or more ſerious oppoſition, to depreciate this work of the Lord.

To avoid this evil, they choſe rather to be ſilent, to adore the hand of the Lord in ſtillneſs, and only to give notice of their labour to ſuch perſons, as had a right to demand it. And the

conſequence

conſequence was, that many a one ſuppoſed, and endeavoured to perſuade the public, that there was no truth in all that had been ſaid of the brethren's labour among the heathen, or that it was now all at an end; and that whatever ſtill occaſionally occurred in printed relations, was either fictitious, or greatly magnified beyond what it might in reality be. This opinion did probably gain more ground by the ſtile of ſome reports from America, wherein the brethren indeed were mentioned, not much to their advantage, but their labour among the heathen was carefully paſſed over in ſilence. They had ſolid reaſons for leaving the injurious uſage they met with in thoſe reports, un-noted till now. They waited for more peaceable times, when they could lay open ſome account, containing a true hiſtory of the brethren's labour, before ſober and ſincere minds, who are not ſo narrow-ſpirited as to deſpiſe and reject every thing that is not done within their own pale.

This deſireable Halcyon ſeems to have drawn nearer, even during the general troubles of the late war; for in that otherwiſe calamitous period, many thouſand people of all nations and perſuaſions, and eſpecially the chief commanders of almoſt all the armies, had an opportunity, by cloſe converſation as eye-witneſſes, and by frequent and ſtrict enquiries, to get an idea of the brethren's congregations, which proved quite the reverſe of what they had conceived from the numberleſs writings of their adverſaries, and from the picture drawn of them in notorious libels. The patience, wherewith the brethren had borne all ſuch ill uſage in ſilence, cauſed ſurprize and reſpect, from whence aroſe an honeſt deſire to be made better acquainted with the

doctrine and conſtitution of the brethren: and the indubitable information which they thus obtained, has evidently been well beſtowed. And eſpecially, the labour of the brethren among the heathen made many a one very attentive, and left an abiding impreſſion, which was productive of farther meditations on the divine power of the Goſpel. But it ſeemed, after all, ſo much the more unaccountable, that the brethren made nothing at all public of this work of God. Many and various arguments were uſed to induce them to it: yea ſeveral diſintereſted divines and modern hiſtorians have uttered a wiſh to the ſame purpoſe.

It was therefore believed, that a circumſtantial account of the beginning and progreſs of the brethren's labour among the heathen, might at preſent not be unwelcome to many, if not to moſt of thoſe, who hitherto thought the courſe of the brethren's congregations worthy of their attention; or might at leaſt be read with ſatisfaction and edification by ſuch minds, as are inclined to examine and value what is good, wherever they meet with it. To anſwer their expectation, as well as for the ſake of our own people, and particularly of our poſterity, we hold ourſelves bound, to leave behind us an authentic, compendious and yet full account of a work of God, the riſe and true connexion whereof would otherwiſe remain unknown, except to a very few perſons. Thereby our deſcendants may learn, on what principles their predeceſſors acted; what difficulties they had to encounter, before their labour ripened to that harveſt, into which they now are come; what methods they purſued; and no leſs, what faults they committed, and how the ſame were redreſſed through the grace of God; in ſhort,

that

that they, being made wiſer by the experience of their fathers, may, through their faith, be excited to follow their example with fidelity.

This reſolution was already taken in the life-time of the late Ordinary of the Unity, and it was thought proper to make the beginning with a hiſtory of the *Miſſion among the Greenlanders*, and to premiſe a deſcription of that country and its inhabitants. In this view it was deemed neceſſary, that a brother ſhould make a voyage to Davis's Straits; and whereas ſhips go thither and return but once a year, he was to ſtay there a twelve-month, and on the ſpot, from verbal and written relations, to compile a deſcription that might be depended upon. This commiſſion I was charged with, as early as in the ſummer of the year 1759; but various occurrences retarded my going about it till the month of March 1761, when I ſet out from *Neuwied* on the Rhine, on my journey to Greenland. But the poſition of the armies at that juncture having ſtopped the ordinary courſe of the poſt-coaches in different places, and I being twice attacked on the road by fits of illneſs, ſo much time was loſt, that, though I reached *Copenhagen* before the veſſel ſailed, wherein the miſſionary *Frederic Boehniſh* returned to Greenland, yet I was too much ſtraitened for time to provide myſelf with the whole apparatus which was requiſite for the intention of my voyage. All that I could get together, was: *Anderſon's Relation of Iceland and Greenland;* the late *Biſhop Egede's natural Hiſtory of Greenland;* a *Relation or Journal of his Labour*, and the *Continuation of theſe Relations*, publiſhed in the Daniſh language by his two ſons, the Rev. *Paul Egede*, and Captain *Nicolas Egede*.

With this ſcanty ſtore I went on board, May the 17th. A minute account of my voyage is foreign to my preſent purpoſe, and I ſhall therefore not trouble the reader with it. On Auguſt the 1ſt, 1761, I arrived at *New-Herrnhuth* in Greenland. A couple of weeks after, I accompanied the miſſionary *Beck* to the ſecond ſettlement of the brethren's miſſion at *Lichtenfels*, and took a view of the country thereabouts, as well as of thoſe ſeveh deſolate places where we lay at night in going and coming, as far as I was able during a fortnight of boiſterous, rainy and ſnowy weather. From *New-Herrnhuth* I went, as oft as it ſuited, to the neighbouring iſlands, and in the ſummer months on the herring-fiſhery, and reconnoitred one branch of *Ball's River*. For the reſt, I ſpent my time in collecting the *Natural Hiſtory* of the country; and here the verbal account given me by the miſſionaries and Daniſh factors, together with a few written memorandums, did me the beſt ſervice. I had juſt finiſhed this work, as alſo the *Hiſtory of the Miſſion*, when the veſſel ſailed into the harbour on Auguſt the 26th, 1762, in which, after touching at the colony at *Zukkertop*, diſtant 60 leagues from *Good-hope*, I returned to *Copenhagen*, where we arrived Dec. the 2d.

After my return to *Herrnhuth*, I communicated the minutes I had taken down, to ſome ingenious and learned men, whoſe friendly and uſeful remarks, together with ſeveral writings that treat of the *Northern Countries*, the peruſal whereof I was kindly favoured with, enabled me to amend, ſhorten or enlarge what I had written.

Mean while a French and German tranſlation of Bp. *Egede's Deſcription of Greenland* was publiſhed

liſhed at Michaelmas 1763. This incident made me almoſt reſolve not to trouble the public with the firſt part of this my work, and only to refer the reader to the ſaid deſcription, which I found, though ſhort, yet every way faithful. But, at the requeſt of many of my friends, I altered my mind; and I hope, my labour will not be found ſuperfluous. For not only thoſe, who read the hiſtory of our miſſion, would be at a loſs how to underſtand various circumſtances in externals, if they did not find them deſcribed here, not having perhaps any other natural hiſtory of that country at hand: but it is alſo true, that the late Bp. Egedé either omitted many circumſtances entirely, or only touched very briefly upon them. Whoever has got his *Deſcription*, may look upon mine as a farther commentary upon it; for his is the chief baſis of mine, and enlarged out of the continuations publiſhed by his two ſons; the only reaſon I have not quoted his book, is, becauſe I ſhould have been obliged to do it too often.

The contents of my Deſcription of the country will ſhew, that I treat of ſundry circumſtances peculiar to the Northern regions, ſuch as partly were hitherto unknown, and partly not ſufficiently explained; and which ſerve withal to give the reader a clearer inſight into the nature of this miſſion.

In the firſt book, *concerning the Situation and Nature of the Land*, there is to be found a geographical deſcription of the *Country*, the colonies and miſſion-ſettlements, which, though as yet imperfect, is however needful; likewiſe an extenſive definition of the nature, diverſity and origin of the *driving ice* and floating *ice-mountains*, as alſo of the *wood that is driven on ſhore*, whereof

either no account at all, or no ſolid one, has hitherto been given. What little is mentioned concerning the articles of *ſtones* and *vegetables*, is alſo more explicit and compleat, than any before.

In the ſecond book, *of the animals*, I am ſomewhat brief in ſpeaking of the *birds* and *fiſhes*; and in what I ſay of the whales, I have moſtly followed Mr. Anderſon. But I am ſo much the more full in deſcribing the *ſeals*, which are the proper ſupport of the Greenlanders, and the moſt profitable commodity of the factors.

In the third book, *of the Greenlandiſh Nation*, I deſcribe the means and method of the Greenlanders *earning their livelihood*, as plainly as poſſible; I alſo enlarge ſomewhat more on their *way of living*, manners and *cuſtoms*; treat more particularly of their *virtues* and *vices*, and endeavour to bring their notions of the human *ſoul* and of *ſpirits*, their *ſuperſtition*, and their ſmall *knowledge* of natural things, into a more regular proſpect, than I have met with any where elſe.

In the fourth book, *of the hiſtorical Events of the Country*, I have taken all the pains I could, after my return to Europe, to ſearch the accounts I found before me to the very fountain-head, and to compare one with the other; and according to the moſt probable conjectures, to deſcribe the ſo-called *loſt Greenland*, partly from the *Groenlandia antiqua* of *Torfæus*, and partly from the narratives given within theſe ten years, by the Greenlanders from the *Eaſt-ſide*, to our miſſionaries; as alſo to inveſtigate, where the preſent *ſavage* inhabitants of Greenland *came from*, and how the ancient *Norwegian* inhabitants came to be ſo totally extirpated. The hiſtory of the *firſt Colony and Miſſion* in this country, is a mere abſtract

of

of the late Bp. *Egede's relation of the Riſe and Progreſs of the Greenlandiſh Miſſion*, down to the year 1736.

As for the ſtile, I have not ſo much ſtudied ornament as clearneſs. To pleaſe ſuch of my readers, as have not profeſſedly applied themſelves to natural philoſophy, I have deſcribed what belongs to this ſcience, not according to the claſſifications and characteriſticks, which are generally adopted by, and needful for the modern naturaliſts, but according to a certain affinity or likeneſs, which affords the reader's mind the moſt quick, lively and eaſy repreſentation; and I have taken particular care, neither to alledge any farfetched reaſons, nor to determine any thing poſitively among a number of probabilities, except where it was evident of itſelf.

Now I come to the main ſubject of my book, *the Hiſtory of the Brethren's Miſſion in Greenland.* The ſources, from whence I gathered it, were their diaries, and ſome few letters. Theſe I ſtudied attentively, noted down whatever appeared remarkable to me, and relate it in the way of yearly reports under certain heads; as, how the Goſpel was ſpread through the teſtimony, as well of the Greenlanders themſelves, as of the miſſionaries; what was the internal and external courſe of the baptized Greenlanders; how they grew in grace and the knowledge of Chriſt, how they were preſerved from going aſtray or were reclaimed, how they were protected and ſaved in various ſorts of dangers; how the congregations increaſed or decreaſed; to which I have added a ſhort account of the life and character of ſome departed Greenlanders.

But here I hardly knew how to write ſo, as to avoid a certain ſameneſs in appearance between the

the hiſtory of different years, though the matter be indeed different. And on this account, I conſidered more than once, whether I ſhould not mould it into another and much ſhorter form. But I was adviſed to the contrary; and obliged to conform to the taſte of thoſe, who will probably be the majority of my readers. Theſe will chiefly be our own brethren, and their deſcendants; and they will want minutely and circumſtantially to know, how their brethren or predeceſſors fared in the work of the Lord: and next to them, our friends, who don't live with us, who were hitherto edified by the little they got to hear of our miſſions, but for want of knowing the hiſtory from the beginning, could have no connected idea thereof. And then alſo many other ingenuous minds, who either know nothing at all, or nothing rightly, of the labour of the brethren's congregation, will be glad thereby to be enabled to trace the brethren's way of thinking and acting from ſtep to ſtep, in an important though ſmall branch of their labour, and thus to form a concluſion with regard to the reſt. And this method of yearly reports will not ſeem either too prolix or tedious to the aforeſaid three claſſes of readers, who will not be ſatisfied with peruſing the title-page, and ſhort ſummaries of a book, and cannot always give credit to the word of an hiſtorian, as he is pleaſed to repreſent a thing, but want themſelves to obſerve and judge of the ſcene in its daily courſe and various ſucceſſive changes.

This is alſo the reaſon, why I inſert *verbatim* ſeveral fragments of letters and diaries, and ſo often let the miſſionaries themſelves ſpeak: and I have only taken the liberty, to collect their thoughts of one and the ſame affair, which lay

perhaps ſcattered here and there, together in one proper place, and, only leaving out what was not material, to render them more compact and coherent; taking care always, that the thoughts and words be thoſe of the miſſionaries themſelves, and not mine.

Among the Greenlanders we are not to look for a numerous and rapid propagation of the Chriſtian religion, attended with many ſurpriſing and extraordinary incidents. This nation itſelf is not at all populous: and whoever reads the third book with attention, will find their ſtupidity ſo great, and their way of living ſo ſavage, that he will readily own it to be a wonder of God, that, however, ſo many are made obedient to the Goſpel, remain faithful, and grow and increaſe in the knowledge of *Jeſus Chriſt*. Their diſcourſes, their laſt hours, yea the very inſtances of their deviations and errors, when followed by repentance and amendment, will help to atteſt, that they are built up upon the only true foundation, and as tender branches engrafted into the true vine, to whom they cleave, and thrive and bear fruit.

In writing a hiſtory, which is to ſhew not ſo much the increaſe in number, as the inward growth in knowledge and grace, I ought as little to paſs by ſuch teſtimonies, as the letters of the Greenlanders, which they partly write themſelves, but for the moſt part dictate to the pen of one of the miſſionaries. And theſe having been the moſt entertaining to thoſe who have hitherto read the accounts of our Greenland-miſſion; I truſt, they will not be counted ſuperfluous in this hiſtory, eſpecially as I have inſerted but a very few out of a great number, and even thoſe often much abridged. The only

liberty

liberty I have taken herein, is, that I have now and then drawn together into one letter, the remarkable expreſſions of one and the ſame Greenlander, which he made uſe of in different letters to utter his thoughts; yet always ſo as to apprize the reader of it by proper marks or breaks: for I aimed not at inſerting many and long letters, but at giving the reader an idea of the way of thinking and ſtate of heart of our baptized Greenlanders.

I wiſhed very often that our miſſionaries had noted down more of the caſual incidents and changes among their people, but more eſpecially of the public diſcourſes of the Greenland helpers, and how the baptized ones occaſionally expreſs themſelves concerning the truths of the Goſpel and their experience thereof. I was but a twelvemonth in the country; yet in that ſpace I frequently, but not till ſome time after and caſually, learned ſeveral ſtriking anecdotes of that kind, whereby I perceived, how genuinely and heart-affectingly this and the other Greenlander, of a different age and degree of grace, had uttered his ſentiments. And this made me conclude, that but a very ſmall portion was preſerved in the diaries I found before me. Yea, I met with more than one chaſm of ſeveral days and weeks, where I either found nothing at all recorded, or at leaſt not what I ſhould have valued moſt. Their ſituation in externals, is a ſufficient excuſe for this defect. Our miſſionaries in Greenland have their time ſo taken up with hard labour, eſpecially when they are alſo obliged to ſpend ſeveral days from home on viſiting the Greenlanders, that they cannot poſſibly write every thing down at the moment; and does it not often happen, that he, who hath the beſt experience and ſhews the moſt

faithfulneſs

faithfulneſs in practice, has leſs aptneſs for theory than others? Such chuſe rather to *do*, than to *deſcribe* their doings. This defect however made it difficult for me to entertain the reader agreeably with a variety of ſubjects. And yet this very defect convinced me aſſuredly of the authenticity of the vouchers, out of which I drew my materials, even though I had not had otherwiſe ſo good an opportunity of being fully ſatisfied of the ſincerity, ſimplicity and ingenuity of the miſſionaries, by my perſonal converſation with them, and as an eye-witneſs of their labour among the Greenlanders. People, who are not accuſtomed to take down in writing whatever occurs, and have beſides but little time to ſpare, are not at all apt to ſet matters off in too fine a dreſs. They take down from time to time, of what happens to them, only ſo much as ſuffices to put themſelves in mind in future days of the connexion of affairs; but they leave it entirely to the abſent reader, what judgment he from thence can, and may be diſpoſed, to form of the whole. This is the advantage which journals have with all attentive readers, who will take the trouble and time to trace a ſubject from ſtep to ſtep, and are withal qualified to frame a connected idea out of different and ſeparate events. But ſeeing the diaries themſelves might appear too prolix to the greateſt part of readers, and things entirely alike being too often repeated, or now and then not related in the moſt proper place; I have attempted to ſhorten and bring them into one point of view. A too conciſe narrative of the chief occurrences and changes, would anſwer the end but with very few readers. Therefore I choſe the method of annual reports, that the reader might have the means to become acquainted with the

inward

inward and outward ſituation of the Greenland congregation from year to year; and I generally leave it to himſelf to judge thereof as he finds grounds and inclination.

Theſe annual reports I have divided into five general ſections or periods, diſtinguiſhed by ſome main incidents.

In the *firſt*, the labour of the brethren was very toilſome, and moſtly fruitleſs. But even there one may obſerve their faithful and patient perſeverance under numberleſs hardſhips, and inward as well as outward trials; and by noticing the deplorable condition of the ſavages, and the method then made uſe of to gain them, one is better enabled to diſcern the ſubſequent change and ſucceſs of the miſſion.

In the *ſecond* period, after a viſitation of one of the elders, and the firſt miſſionary's having paid a viſit in the brethren's congregations in Europe, we cannot but acknowledge and revere the power of God which reſts on the ſimple preaching of Jeſus's meritorious blood-ſhedding, to the awakening, converting and gathering together of the otherwiſe dead, blind and ungovernable heathen.

When they had got a regular place of worſhip, and other buildings neceſſary to outward good order; but more particularly when they were ſo highly favoured as to be made participants of the higheſt good in the holy communion; the *third* period exhibits to our view a duly regulated Greenland-congregation, which is built up in internals and externals, and proves an honour unto the Lord of the houſe, notwithſtanding all its faults and deficiencies.

At a ſecond viſitation in the *fourth* period, the Greenland congregation is confirmed in its good order,

order, ſtill better regulated, and within itſelf edified by the appointing of ſome national helpers, and alſo increaſed from without by means of the word and walk of the believers. At this time the Lord of the harveſt gathered many a one into his garner, whoſe deceaſe indeed often cauſed pain, but proved the greateſt of all joys to themſelves, and of great edification to the ſurvivors.

In the *fifth* period, the oldeſt miſſionary is reſtored to the Greenlanders; he erects a new miſſion, and ſoon after is rejoiced to ſee a ſecond congregation, every way like to the firſt. Deſcriptions of the inward ſituation of the Greenlanders according to their different degrees, ſhort abſtracts of the diſcourſes of ſome of the Greenlandiſh helpers, and a ſketch of the life, character and letters of ſome of the deceaſed, do indeed render this and the preceding period ſomewhat more extenſive, but at the ſame time more uſeful.

Then follows, in the *tenth* and laſt *book*, the *outward and inward Conſtitution or Regulation of the Greenland Congregation*; and the *Appendix* contains an abſtract of the reſt of the *letters*, together with a ſhort *life* of the miſſionary *Boehniſch*.

While I was employed in preparing this work for publication, a neighbouring clergyman, with whom I converſed concerning the labour of the brethren among the heathen, told me a good deal of the earneſt deſire of many ſerious divines and others, to ſee ſome faithful account of our labour among the heathens; and ſhewed me among other things, the late Lutheran Abbot *Steinmetz*'s public Call upon us; which is to be found in *the Spiritual Magazine*, Vol. I. Part iv.

Page 428. printed at Magdeburg, 1762. There, under the article of *Accounts from the West-Indies*, § 4. is firſt this quotation (*):

"As it is well known that the ſo called "Herrnhuthers have for theſe many years, by "the moſt gracious permiſſion of his Daniſh ma"jeſty, had a ſettlement of their own in theſe "iſlands, and full liberty to labour among and "take care of the poor heathen: it is but juſt "and prudent to provide, that neither they lay "any thing in the way of our miſſionaries, "nor theſe in theirs, to hinder this ſalutary "work, and much more, that neither of them "cauſe any conciſion or hurt through partial "differences or wrangling; which is the rather "to be avoided, as the Herrnhuthers have ac"quired great advantages, both with regard to "the language, and to the way and manner of "converſing with the heathen, through their "experience of ſo many years."

To this, the author of the Spiritual Magazine ſubjoins the following remark:

"We will only add one thing, viz. that the "Herrnhuth people, mentioned here by the "Rev. Mr. *Lark*, take great pains to convert the "negroes or black ſlaves to the Chriſtian reli"gion, not only in the aforeſaid Daniſh iſlands, "but alſo in other parts of America, and, as we "hear, not without ſucceſs. ——— Theſe en"deavours of the ſo called Herrnhuthers, are "undoubtedly in themſelves praiſe-worthy; but "it is only very odd, that they keep theſe their "undertakings ſo ſecret, and let none, but the

(*) Out of the *Collections for the Church-History of our own Times*, by the Rev. Mr. *Joſiah Lark*, German preacher at St. Saviour's church in Copenhagen, Vol. II. p. 92.

" members of their own communion, know any " thing either of their way of treating the ne- " groes, or of the good effects that are thereby " wrought among them. If they really think " this buſineſs to be a work of God, which he " is pleaſed to carry on through their ſervice; " then they ought to follow the advice of the " Angel, Tob. xii. 7. *It is good to keep cloſe the* " *ſecret of a king, but it is honourable to reveal the* " *works of God.* The praiſe due to him is other- " wiſe obſtructed, and it is the duty of all believ- " ing hearts rather to promote it; at leaſt they " expoſe themſelves to ſuſpicion, as if they were " afraid of laying their method of acting with the " negroes open to others, who might examine " it, whether it be regulated according to Divine " preſcription or not. The ſcruples of carnal " reaſon, which, as far as I know, are the only " impediment therein, are inconſiſtent with a true " reliance on the great and almighty Saviour. " Whatever he hath determined to bring about, " is not to be rendered ineffectual by any man, nor " needeth it to be hid for fear of any ſuch conſe- " quence."

This wiſh of the late Rev. Abbot, for whom the brethren ever had a great veneration, prompted me to haſten the publication of this work, though various important reaſons, which don't altogether deſerve the appellation of ſcruples of carnal reaſon, prevailed till then for poſtponing it. I muſt alſo obſerve at the ſame time, that the brethren never ſought to hide their labour among the heathen from their ſuperiors and others, who were entitled to be informed thereof. They always, as in duty bound, made their report to the ſupreme magiſtrate, under whoſe juriſdiction they laboured among the heathens, as alſo to the ſub-

ordinate governors and courts, and this they did so explicitly and fully, as to meet with a gracious approbation: and many worthy and serious men, who do not belong to our congregations, have had the accounts communicated to them at their request; not to mention those abstracts, which were made public long ago in the Büdingen-Collections. And besides, their labour in those places, where the congregations from among the heathen are planted, is done in open day-light, and the fruits must shew, whether the tree be good or not, whether the foundation be laid according to the Rule of God's word, and the building carried on agreeably to the true order of salvation, or not.

And here I might alledge many very pertinent, both verbal and written testimonies, which eye-witnesses, who are not of our church, have in proper places and when called upon, delivered before their superiors; but the conjuncture of the times, wherein we still live, makes me think it more adviseable to omit them. Instead of that therefore, I will at present refer the benevolent reader to the *Declaration* of Mr. *John Laurence Carstens*, director of the Danish West-India company in the island of *St. Thomas*, *concerning the labour of the brethren there*, as it is inserted in the Budingen-Collections, Part II. pag. 197—215 *, and will only add three testimonies, given to three different missions, the first and last of which have

* Perhaps the *Plain declaration of the Protestant Moravian Church, concerning their past and future labour among the Savages, slaves and other heathen*, dated July the 11th, 1740. (See Budingen-Collections, Part I. pag. 182.) might also afford the reader some light into the brethren's call, intention, doctrine, and method of labouring among the heathens.

appeared

appeared in print without our promoting, or even knowing the leaſt of it.

Mr. *Laurence Dallager*, at that time factor at the Danish colony *Frederic's-Hope*, writes at the concluſion of his *Account of Greenland* in the year 1752, pag. 91. as follows, concerning the *Greenlanders*:

"I will only obſerve in a few words, that the "Moravian brethren have gained that large "number of Greenlanders, who at preſent live "with them, as well through their prudent and "meek converſation, as through their friendly in-"vitation in an evangelical preaching of peace. "I am not inclined to demonſtrate or defend the "rectitude of their doctrine and method of teach-"ing, for that is ſufficiently known already. I "will only obſerve, that when I conſider what "hardſhips, diſtreſs and contempt they underwent, "in the firſt years of their abode in this country, "and how they at preſent, after the expiration "of a few more years, have erected a fine church "or meeting-houſe, into which one may ſee above "300 Greenlanders crouding every Sunday, and "may hear them ſend up hymns of praiſe and "thanks to God; then I ſtand amazed, for nei-"ther my reaſon nor ſenſes can account for it; "and at laſt I am forced to conclude, *This is the* "*finger of God.*"

Of the *Indians* in *North-America*, we find in the Budingen-Collections, Part III. pag. 282. in the year 1743, the following letter of a juſtice of peace, Mr. *Conrad Weiſer*, who did otherwiſe not always ſpeak the moſt favourably of the brethren:

"The faith of the Indians in our Lord Jeſus, "their plain and unaffected behaviour, their vi-"tal experience of the grace procured by the

"blood-shedding of Jesus, and preached by the "brethren, gave me the fullest impression, and "certainty of belief, that the Lord is with "you. I thought, I saw a little flock of primi-"tive Christians dwelling together.

"The old grey-headed Indians sat in the "meeting, partly on seats, and partly, for want "of room, on the ground, full of gravity and "devotion, and heard the discourse of brother "*Paul* so attentively, as if they would catch the "words out of his very heart. *John* * was inter-"preter, and performed his part admirably well; "I look upon him to be a man, filled with spirit "and power. In short, I count my visit at *She-"*shamek one of the greatest favours granted me "in all my life-time. That word; *Jesus Christ* "*the same yesterday, to-day and for ever*, became "as it were quite new and lively to my heart, "when I saw those patriarchs of the American "church sitting round, like so many living mo-"numents of the atoning sacrifice of our Lord "Jesus Christ. Their prayers must come in re-"membrance above before God, and Heaven "itself must fight against their enemies, *&c.*

To the aforesaid two eye-witnesses, I will still add that excellent testimony, which the right Reverend Bishop and Chancellor *Pontoppidan* in *Copenhagen*, gave of the brethren's labour among the *Negroes* in the *Danish West-India Islands*, in his preface to *Lewis Ferdinand Rœmer's Account of the Coast of Guinea*, 1760.

"For my present purpose it is sufficient to say, "that these Negroes in that part of the world "(viz. on the plantations in the West-Indies,) are

* A North-American Indian, of whom a fine letter is inserted in the Bud. Coll. Part II. p. 685.

"come

" come much nearer to the light of the goſpel,
" than in their own country. Add to this, that
" the ſo called Moravian brethren (whoſe words
" and undertakings in Europe, I cannot for the
" reſt entirely approve of) however certainly
" deſerve thanks in *America*, and eſpecially in the
" iſland of *St. Crux*, and are juſtly commended
" by many, who have had an opportunity of being
" eye-witneſſes to their labour in the Goſpel.
" But what ſort of *Goſpel?* you will aſk. In
" this part of the world it often happens, that the
" ſucceſs of the Goſpel is blaſted by that *antino-*
" *mian* ſpirit, which at the time of the Reforma-
" tion, yea as early as the days of the Apoſtle
" Paul, wanted to ſet aſide the law through grace,
" whereby the laſt evil often becomes worſe than
" the firſt!" " I anſwer: That was the very thing
" I myſelf was afraid of, till I got acquainted with
" ſeveral ſenſible and ſerious gentlemen, who are
" returned from their plantations in the *Weſt-In-*
" *dies*, and are otherwiſe in no danger of being
" ſuſpected of Moravianiſm: they aſſured me to
" my ſurprize, that, let the Herrnhuthers be
" what they will in other places, yet the truth
" is, that their labour in the iſland of *St. Crux*
" is attended with greater and more evident fruits,
" than what is ſeen in other congregations that
" are provided with regularly appointed miniſters.
" For among the negro-ſlaves, even of the moſt
" wild and barbarous nations, who in their own
" country ſeemed to have quite loſt all humanity,
" one may meet with very many inſtances of a
" ſincere and abiding converſion to Chriſt, that is
" to ſay, a converſion unto his mind and the fol-
" lowing of his example; ſo that, if the old rule
" ſtill ſtands good, *ye ſhall know them* (viz.
" prophets) *by their fruits*; then one muſt give

"honour to God, and own the truth, that in
"many a Lutheran congregation there is very
"often not such a number of blessed fruits of
"the ministry to be seen, as among the slaves in
"the aforesaid Danish colonies. One proof of
"this is, that many a planter, who by his own
"way of living plainly shews, that he and his
"house don't serve God, and consequently does
"not favour the Herrnhuthers from motives of
"piety, yet is greatly taken with them on ano-
"ther account, namely, for the sake of his own
"œconomical advantage, as *Laban* lov'd *Jacob*,
"because he was a prosperous and useful servant.
"One gentleman strives with the other to get
"the brethren to their plantations, because they
"make their slaves Christians. And that this is
"effected in truth, appears from thence, that
"they from that day forward are no more guilty
"of lying and stealing, nor join in any riot or
"other mischiefs, but prove the best workers
"and most profitable servants to their masters.
"I am glad of this opportunity to give an impar-
"tial testimony to what is true; and this I do so
"much the more boldly, as I can appeal for
"the proof hereof to the unanimous assent of
"many men of integrity who now live here; and I
"am ready to tell any one, who still retains
"any doubt about it, who they are. To God alone
"be glory."

Now unto that God and the Lamb, that was slain and redeemed us with his blood out of every kindred and tongue, and people and nation, be all honour and glory for this blessed work! What men have contributed thereto by their faithful and patient perseverance, through the preaching of the Gospel, and through careful nursing of souls, is but a small matter. It is the Spirit of

the

the Lord, that gave power to the word; called, gathered and enlightened theſe poor heathens by the Goſpel, and hitherto has kept them with Jeſus Chriſt in the only true faith. May He bleſs and give his unction to this ſimple account of the congregation out of the heathen in Greenland; and may he let every reader taſte ſomewhat of that grace of our Lord Jeſus Chriſt, which the miſſionaries there perceive in a rich meaſure at preaching the Goſpel and adminiſtring the holy ſacraments; and which has cauſed a deep abaſement and joyful gratitude in thoſe, who have hitherto read ſuch accounts ſingly, and alſo in me, during my abode of fourteen months on the ſpot, and while I was writing the hiſtory of this miſſion.

Herrnhuth, On the Memorial-Day of the firſt Miſſion to the Heathen, Aug. the 21ſt, 1765.

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17. *His dangerous Voyage to* Greenland, *Arrival there, and planting of the Colony* Good-hope 285

18. *The Savages timorously shun the* Danes, *yet soon harbour a Confidence towards them, and a great regard for the Missionary* 286

19. *The Traffic affords but poor Hopes in the Beginning; the Colonists come into indigent Circumstances, and will go back again. But at length they are supported from their native Country* 288

20. *The Missionary lives a while among the Savages, to learn their Language, and begins to instruct some of them* 289

21. *He labours to find a better Place for the Colony, searches the Territory of* Ball's River, *and finds some Ruins of the old* Norwegians *Habitations* 291

22. *He gets* Albert Top *for his Assistant; endeavours to discover the East-side, but in vain, finds many Ruins, is well received by the* Greenlanders, *and very highly esteemed* 292

23. *He makes a perilous yet fruitless Voyage to the North for Discoveries; a Colony is afterwards settled there at* Nepisene; *he searches for Ores, sows Corn, and tries to improve the Commerce* 294

24. *They begin in earneſt to inſtruct the* Greenlanders, *and try all Means to awaken their Attention, and bring them into Order. Many pretend to give Aſſent to the Truth, but neither can nor will embrace it.* 296

25. *Two Greenland Boys are ſent to* Copenhagen, *one of whom returns; two other Boys are baptized. Some Pieces of the Bible are tranſlated into their Language, and a Greenland-Grammar is begun* 299

26. *The Colony at* Nepiſene *is forſaken and burnt. The Miſſionary looks out for a better Place; on which Tour he, and the Factor alſo, are involved in ſome troubleſome Quarrels; an Ambuſcade ariſes out of it, which is however timely diſcovered* 301

27. *By the long Abſence of the Ships, the Colony comes into Want, and the Miſſionary is neceſſitated to crave Aſſiſtance from the* Dutch *Ships; at length their Diſtreſs is mitigated by the Arrival of one of the Veſſels* 303

28. *The Greenland Trade is given up by the Company at* Bergen, *and carried on by the King.* Albert Top *returns to* Denmark *with a Greenland Boy, and Mr.* Egede *ſtudies in vain to find out, himſelf, ſome Expedient for the Support of himſelf and the Miſſion* 304

29. *There appears more Willingneſs and Teachableneſs in the* Greenlanders, *yet it proceeds in few of them from the bottom of the Heart* 305

30. *Soldiers, and all Sorts of People are ſhipped over in order to erect a Fort and more Colonies, but ſome of them grow mutinous, and moſt of them die* 307

31. *Unſucceſsful Eſſays to diſcover the Eaſt-ſide. A ſecond Erection of a Colony and Fort at* Nepiſene 308

32. *Many* Greenlanders *withdraw, out of Fear of the new Coloniſts. Mr.* Egede *reſolves in a Conference with his two new Collegues, to baptize the Children of the Heathen* 309

33. *New Straits thro' Want of Proviſions; repeated Preparations for cultivating the Land* 311

34. *All the Colonists are called away, except Mr.* Egede *and his Family. The Colony at* Nepiſene *is burnt down the ſecond Time* ibid.

35. *The baptizing of Children is dropped: the* Greenlanders *will no more let them be inſtructed, and retreat entirely from the Place* 312

36. *The Trade improves, but there come no Aſſurances of further Support. The Diſcovery of the Eaſt-ſide is again attempted to no Purpoſe* 314

37. *Mr.* Egede *is rejoiced with a moſt gracious Aſſurance of the Furtherance of the Colony. Arrival of the three firſt Meſſengers to the Heathen from* Herrnhuth ibid.

BOOK V.

The firſt Period of the Miſſion of the Brethren, *viz.* from its Beginning in 1733, to the firſt Viſitation in 1740.

The firſt Year, 1733.

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2. *The Occaſion and Beginning of the Miſſion of the firſt three Brethren,* Matthew Stach, Chriſtian David, *and* Chriſtian Stach, *to* Greenland 320

3 *Their Application at* Copenhagen *meets with Difficulties at firſt, but afterwards with good Approbation and Succeſs* 323

4. *Their Voyage and Arrival in* Greenland. *Their Reflections at the firſt Sight of the Land and its Inhabitants* 326

5. *Their firſt erecting of a Tent and Dwelling-houſe* 328

6. *Declaration of their Sentiments concerning themſelves and the Heathen* ibid.

7. *They prepare themſelves for their Occupations, endeavour to learn the Language, and to come into a fruitful*

fruitful Intercourse with the Heathen; but find great Obstacles to all these 331

8. *The Small-Pox breaks out among the* Greenlanders, *and makes terrible Desolation. The Missionaries take Charge of the Sick both with respect to Body and Soul; yet with small Progress* 333

9. *The Brethren's Disposition of Mind at this severe Trial, especially as they were sick themselves* 337

The Second Year, 1734.

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2. *The Heathens come but seldom to visit them, and when they do, 'tis only for some indifferent Ends* 341

3. *Two Helpers are sent to the Missionaries* 342

4. *Their Voyage and Arrival in* Greenland 343

5. *The Missionaries animate themselves and their new Helpers to Patience, Faithfulness and Diligence* 345

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4. Mr. Egede goes back to Denmark. Christian Stach goes with him on a Visit to Germany 363
5. The Brethren find still no Entrance among the Heathen, but Derision and Injuries, nay Danger of their Lives 364
6. They are revived and encouraged in their Vocation, by the first Instance of a Heathen's desiring to be instructed, and by Comfort out of God's Word 366
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4. The little Fruit that attended their Abode hitherto, fills them with Shame and Solicitude on Account of what their Friends had done for them 374
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4. *In inſtructing the Heathen, the Miſſionaries perceive a powerful Work of Grace, and they meet with both Joy and Sorrow in them* 389

5. *As ſpiritual and bodily Labour encreaſed, they beg for more Helpers, and a more convenient Dwelling-Houſe* 391

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2. *A Miſſionary goes among the* Greenlanders *together with the Catechumens, and inſtructs them* 394

3. *More frequent Viſits of the Natives, who now begin to be more deſirous of Inſtruction; yet they are ſtill very inſenſible and ſavage* 396

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3. *The Catechumens move away again, yet not without Hope of an abiding Impression* 4

4. *Four joyful Occurrences in believing* Greenlanders, *particularly the unexpected Return of the Firstling* Samuel, *and the awakening and Baptism of* Sarah Pussimek 6

5. *The Example and Testimony of the Firstlings in Favour of the Truth, raises the Attention of the Heathen far and near* 9

6. *They are of great Service to their Teachers in translating, and an Edification to the Infidels* 10

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The Tenth Year, 1742.

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2. *Some Hearers go away, and others from a Diſtance come in their room, whoſe Attention had been raiſed by the late* Samuel 26

3. *Some Heathens in the Neighbourhood are awakened, and an Angekok is ſilenced* 27

4. *The new Converts are attentive, and bear their Teſtimony zealouſly before the Infidels* 28

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6. *A new Increaſe of convinced* Greenlanders. *The Bleſſing prevailing in their Meetings and Bands, eſpecially among the Children* 31

7. *The little Flock of the baptized is augmented with five Perſons* 32

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§. 1. *IT looks as if there would be a general Awakening in the Diſtrict of* Ball's-River 34

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3. *Several of the new-baptized extol Jeſus before the Heathen, with Bleſſing for their own Hearts* 38

4. *The Diſperſion of the Believers among the Heathen, and their Love and exemplary Walk, alſo proves of Benefit* 40

5. *Some* Greenlanders *are poiſoned by a dead Whale which they found.* Noah's *edifying End* 41
6. *The Goſpel is made known to ſome Heathens as they paſs by.* Matthew, *the Firſtling's Son, comes back from the South* 44
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8. *Eleven Perſons are baptized, and the firſt Pair married* 47
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3. *A compleat Regulation was wanting, till a Church or Chapel could be built* 95
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8. *Occurrences at the firſt Congregation-Day or Prayer-Day* 102
9. *Increaſe of the Congregation with fifty-two, and melancholy Loſs of two Perſons* 103
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3. *The* Greenlanders *suffer great Want by extraordinary Cold, Ice, and stormy Weather. The Work of the Spirit of God proceeds unhindered* 157
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4. *The* Greenlanders *visit in greater Numbers, and many are touched by the Word of God* 196
5. *The Use the* Greenland *Helpers are of to the Heathen that are stirred up. Two Helpers make a Voyage to the North to declare the Gospel to their People. They escape a Pirate* 19
6. *The* Greenlanders *are bless'd in the Means of Life. They and their Teachers are protected in many Dangers* 198
7. *The going away of two Families, especially of one Man who made a Voyage to* Holland, *and his Fate* 200
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4. April. *The Heathen are viſited, the Eaſter-Feſtival is ſolemnized with Bleſſing: fourteen are baptized, and three Pairs married. Several Whale-Fiſhers take ſhelter in the Harbour, whoſe Stay is attended with evil Conſequences* 213

5. May. *The Purſuit of Food affords a good Opportunity of viſiting the Heathen. An infectious Diſorder breaks out among the* Greenlanders. *Remarks on it, and ſome Memoirs of thoſe whom it tranſplanted to the eternal Manſions* 216

6. June. John Beck *follows the ſick* Greenlanders *to the Capelin-Fiſhery, grows ſick himſelf, and is viſited by* Matthew Stach. *A Burying-Ground is laid out at* Piffikſarbik 219

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11. Nov. *The Catechumens increaſe, and yield good Hopes. The good Motions among the Heathen in* Fiſher's-Bay *are promoted by ſending them ſome Hymns* 228

12. Dec. *Viſits of the Heathen. Tranſactions at the laſt Congregation-Day, at the* Greenland *New-Year, Chriſtmas, and the New-Year's Night-Watch* 229

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5. *The Teachers visit their own People and the Heathen, and receive a repeated Invitation to* Fishers-Inlet 238
6. *Joyous Instances of a Work of Grace in the public and smaller Meetings, on the rising Youth, on the Catechumens, the baptized and the Communicants* 240
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FRETUM DAVIS

GROENLANDIA

Womens Eyland
Iacobshaven
Hafen Eyland
Nordhuk
Rittenbenk
Disco
Walfisch Eyland
Wilde Eyland
Christians haab
Spiring bay
Holsteinburg
Amarlok
Cophinsond
Bay
Kin of Saal
Bals Reviar
Kookornen
I. Kellingest
Fischerfond
Herrnhuth
Dyrnaes Kirk
Isafiord
Lang Eyland
Eriks sund
Eriks fiord
Bärsund
Brielshaven
Prom. Confor
Prom. Frobisher
Meta incognita
Prom. Discord
I. Onarlok
Staatenhuk
Cap Farewel
I. Nennortalik
OCEANUS

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NOVA GROENLANDIÆ TABULA

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70

Primus Meridianus

MARE GLACIALE

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Meeven Klip

Arcticus

M. Blaaserk

M. Hutserk

Funkalrude

I. Grims

Circu lus

I. Enckhuy

Cap Nord

I. Papy

Coan S. Olai et August.

Hola

65

Snæfelsnes

Grimsrom Skiær

Eidum ollen langri

M. Hek la

Skalholt

Templ. Cathed. Gardar

Bamfiord

Skagafiord

Hafiolfsnes

Eskifiord

Reydar fiord

I. Rimey

fiord

I V S

per Instam

60

Ferro ductus

U S D E U C A L E D O N I U S

The Sunk Island of Bus ol. Friesland

South

355 360 5 10

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MARE GLACIALE

Primus Meridianus

Meevenklip

Arcticus

I. Grimsey

Circu lus

I. Enckhuysen

Cap Nord

I. Papy

Hola 65

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Snefelnes

M. Hek ta

Skalholt

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per Insulam

60

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Ferro ductus

EDONIUS

of Bus ol. Friesland

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Vol. I. p

THE HISTORY OF GREENLAND.

BOOK I.

Of the Situation and Nature of the Land, the Sea, the Air, the Earth, the Stones, and Vegetables.

CHAP. I.

Of the Country in general.

§. 1.

GREENLAND is the remoteſt tract of land in the north; it lies between Europe and America, and is commonly ranked by geographers among the northern countries that are ſtill unknown. It reaches from the ſouthermoſt point of Cape Farewell, and Statenhook, in the 59th degree, on the right ſide north-eaſtward, towards Spitzberg, to the 80th degree; and on the left ſide oppoſite to North America, north-weſt and north, till about the 78th degree. So far the coaſts have been diſcovered.

Whether it is an iſland, or contiguous with ſome other land, has not yet been decided, as no ſhip has yet penetrated to the uttermoſt end towards the north, on account of the ice. The conjecture of its joining on the eaſt with Spitzberg, Nova-zembla, and Tartary, is pretty well,

if not entirely, confuted by the new diſcoveries of the Dutch and Ruſſians. It might be ſuppoſed with more probability, that the north-weſt ſide borders on America; becauſe in the firſt place, Davis's Straits, or rather Baffin's-Bay, grows narrower and narrower towards the 78th deg. north. Secondly, becauſe the coaſt, which in other places is very high towards the ſea, grows lower and lower northward. Thirdly, The tide, which at Statenhook, nay even as far up as Cockin's Sound, in the 65th deg. riſes 18 feet at the new and full moon, ſo decreaſes in the north above Diſko, that in the 70th deg. it does not riſe much above 8 feet, and probably loſes itſelf entirely at laſt *. To this may be ſubjoined, 4thly, the relation of the Greenlanders (which, however, cannot be much depended upon), namely, that the Strait contracts itſelf ſo narrow at laſt, that they can go on the ice ſo near to the other ſide, as to be able to call over to the inhabitants, and that they can ſtrike a fiſh from both ſides at once; but that there runs ſuch a ſtrong current from the north into the Strait, that they cannot come to one another.

§ 2.

The name GREENLAND was given to the eaſt-ſide of this Land ſeveral hundred years ago, by the Norwaymen and Icelanders, who firſt diſcovered it; and the reaſon of the appellation or epithet *Green*-land was, becauſe it looked greener than Iceland. But this Eaſt-ſide, which is commonly called *Old* or *Loſt* Greenland, is now almoſt totally unknown, becauſe ſhips cannot navigate this coaſt, on account of the great quantities of floating ice.

Some are of opinion, that that Old Greenland ſo pompouſly deſcribed by the Iceland authors as adorned with churches and villages, is now loſt and not to be found; and therefore are curious to know if we cannot gather ſome account of it from the Green-

* See *Ellis's voyage to Hudſon's-Bay, for the diſcovery of the north-weſt paſſage*, p. 50 to 54. For this reaſon the Engliſh Capt. *Baffin*, gave up all hopes of finding a paſſage into the South-Sea thro' *Davis's-Straits*, and conſequently concluded, that Greenland joins with *America*.

landers.

landers. But the weſt-ſide may with the ſame propriety as the eaſt-ſide, be called the old loſt Greenland (which is now found again, ſince ſhips have ſailed thither), for the old Norwegians had houſes and churches there too, plain traces of which are ſtill to be found, and the ſoil produces, now at leaſt, as much as the eaſt-ſide, which was ſo famous and is ſo much ſought for.

When ſailors ſpeak of Greenland, they generally mean the Spitzberg Iſlands above Lapland, between the 75th and 80th deg. together with the eaſt coaſt of Greenland lying oppoſite thereto; and if they were told of a heathen miſſion in Greenland, they would look upon it as a fiction, becauſe they know that no men live in thoſe above-mentioned countries. They call the weſt-ſide, which is now inhabited again by Europeans from the 62d to the 71ſt deg. *Davis's Straits* from that great gulf which ſeparates Greenland from America. Theſe Straits were firſt diſcovered by an Engliſhman, John Davis, in the year 1585, in his attempt to find a north-weſt paſſage; ſince then they have been frequently traverſed for the ſake of the whale fiſhery by ſeveral nations, particularly by the Dutch, who have alſo given us the beſt charts thereof. What is properly called Davis's Straits, is only the ſpace which reaches between Cape Walſingham on James's iſland in North America, and the South-bay in Greenland, from the 67th to the 71ſt deg. above Diſko iſland, and is about 60 leagues broad; for lower ſouth there is a wide ſea between Greenland and Terra Labrador. But the ſailors chuſe to call the whole compaſs of water on the weſt ſide by this name.

The Weſt-ſide is high, rocky, barren land, which rears its head in moſt places, cloſe to the ſea, in lofty mountains, and inacceſſible cliffs, and meets the mariner's eye even 40 leagues at ſea. All theſe, except the moſt exceſſive ſteep and ſlippery rocks, are conſtantly covered with ice and ſnow, which has alſo in length of time filled all the elevated plains, and many vallies, and probably increaſes from year to year. Thoſe rocks and cliffs that are bare of ſnow, look at a diſtance of a dark brown, and quite naked; but near, we ſee them interſperſed with many veins of variegated colours

of ſtone, here and there ſpread over with a little earth and turf, and a ſcanty portion of graſs and heath; and in the valleys, where there are many little brooks and ponds, we alſo ſee ſome ſmall ſhrubs growing.

The coaſt is dented with many bays and creeks, that enter far into the land, and it is lined with innumerable great and ſmall iſlands, and both viſible and ſunken rocks.

Whoever has ſeen the Norway coaſt, can form a pretty good idea of Greenland, only with this difference, that here the hills are not enriched with trees, nor the valleys with graſs, and alſo that the mountains do not run up high and pointed only at a diſtance from the ſea, but cloſe by it. However, here and there are long flat mountains (*juga montium*) to be ſeen, but theſe are clad with perpetual ſnow and ice.

§ 3.

It cannot be expected that any compleat geographical deſcription can be given of this ſavage and thinly-inhabited land; for within land there are no inhabitants, and on the coaſt but very few: yet I will make a ſmall attempt towards a geographical delineation, and communicate ſome things worthy of notice concerning the coaſt, chiefly collected from a factor, employed many years in the country.

Moſt of the Greenlanders live from Statenhook to the 62d degree; or, as the inhabitants are wont to ſay, in the ſouth: but no Europeans live there, and therefore theſe parts are but little known to us; however, at the concluſion, I intend to annex from the relation of the Greenlanders, ſome account of that country, as well as of what is elſe unknown to us northward.

We will now ſpeak a little of the ſeveral Colonies ſettled here by the Europeans, and begin with the ſouthermoſt, viz. the colony of *Frederic's Haab*, or Frederic's Hope, in the 62d deg. lying on a point of firm land, called by the Greenlanders *pamiut*, or a tail. This was begun in the Year 1742, by Mr. Jacob Severin, merchant, who at that time carried on the Greenland trade from Jutland. It is a good haven and place of traffic, a mile and a half from the open ſea. In the iſlands

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Ground-plot
of New Herrnhuth.

the Plate B X.

The Western Coast
of GREENLAND
from Balls River
to the
ICE-GLANCE.

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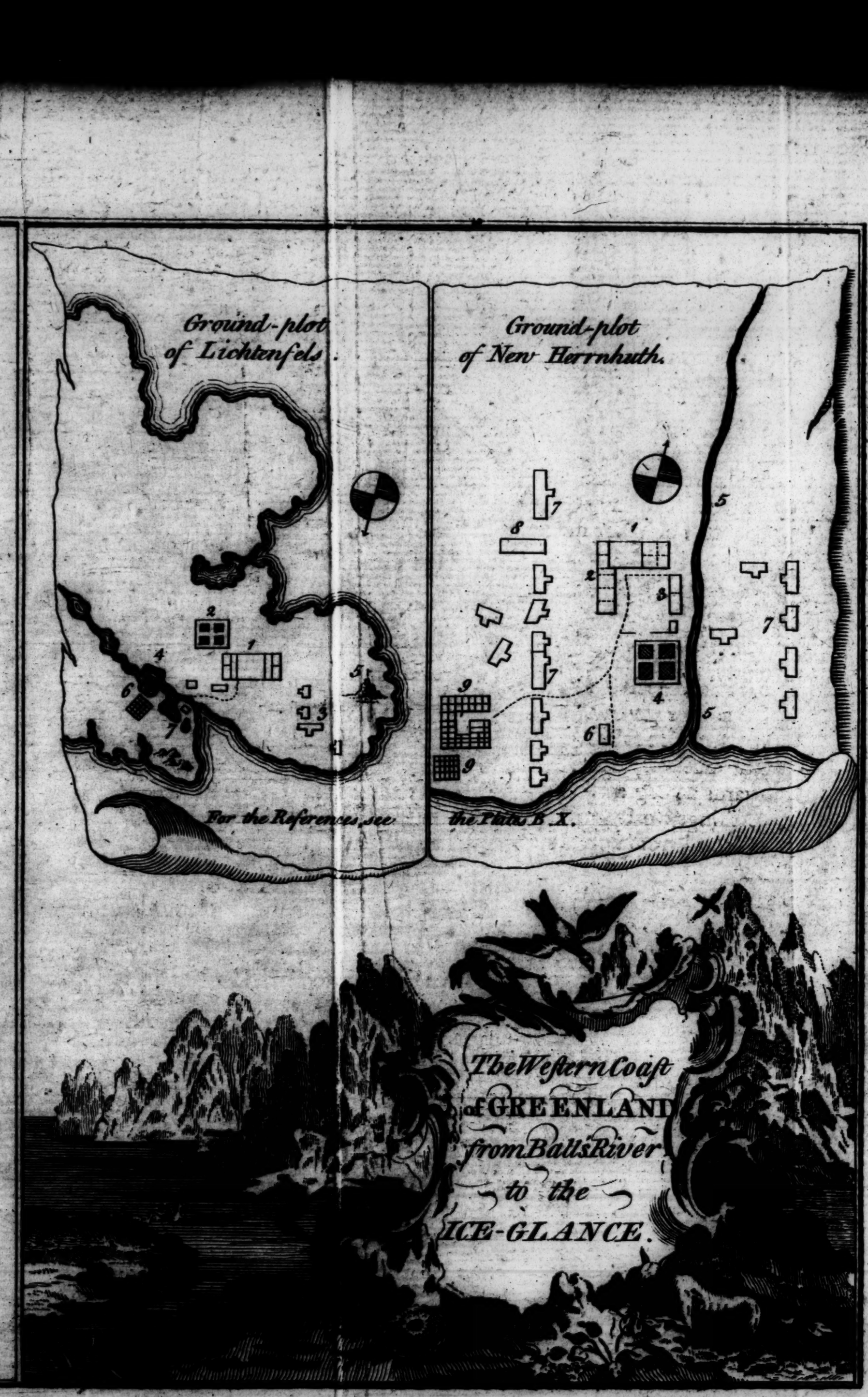
Ground-plot
of Lichtenfels.
Ground-plot
of New Herrnhuth.
For the References, see
the Plate B X.
The Western Coast
of GREENLAND
from Balls River
to the
ICE-GLANCE.

B L

iſlands where the Dutch merchant ſhips formerly had a haven, many Greenlanders live, being well ſituated for catching fiſh, ſea-calves or ſeals, and rein-deer. The firſt factors here, Gelmeyden, and Lars Daläger, and the firſt Daniſh miſſionary Arnold von Weſten Sylo, were brought hither from Godhaab. In the beginning things went very unproſperouſly with this colony. The ſhip that brought the firſt inhabitants hither from that other colony, was loſt in its return to Jutland, with every creature on board. The ſecond ſhip, which had carried over the buildings for this colony, was obliged to winter in Norway at a great expence. In 1743 the ſhip bound hither with proviſions foundered at ſea, and half of the proviſion ſent over from Good-hope, together with 2 men, was loſt. In 1744 the ſhip ſtruck againſt a piece of ice, and beat a hole in her by broad day, only 16 leagues from the colony, and nothing but the mariners were ſaved and brought to land, after having toiled two days and two nights at ſea. In the following years the ſhips have ſeveral times been prevented from running into the harbour on account of the floating ice, and were obliged to unload the proviſion at the colony Good-hope, and convey it hither 60 leagues in boats. For ſome years paſt they have not had ſo many diſaſters from the ice, and ſince then the colony hath put on a new face, and now drives a good trade with ſeals blubber, and the ſkins of ſeals and foxes. The preſent factor's name is Peterſen, the miſſionary's Mullenfort, and the catechiſt's Greenbeck. There are ſix or eight ſailors beſides, ſome of whom are married to Greenland women.

Four leagues north of the colony is an inlet, in which, beſides the angmarſet, or capelins, herrings are alſo taken.

Twelve leagues from the colony lies the famous Ice-glance, or ſhining ice, in the charts named the Eis-blink, or *de witte Blink*. It is a great high field of ice, whoſe glance in the air may be ſeen for many leagues at ſea, reſembling the Aurora Borealis. The mouth of this inlet is blocked up in ſuch a manner by many great pieces of ice driven out by the ebb, that it forms a phænomenon like an arched ice-bridge, ſtretch-

ing from land to land, for the ſpace of 8 leagues in length and 2 in breadth, over iſlands and all. The openings or arches of it are computed to be from 14 to 40 yards high. People might paſs thro' them in boats, if they were not afraid of the fragments of ice that often fall down. The ebb drives thro' them into the ſea the pieces of ice that come tumbling off the hills. When the Greenlanders intend to go into this harbour, they carry their little canoes over land on their heads, and then they find open water for 20 leagues in length, and about two in breadth. Places are found here where Greenland houſes once ſtood, which proves that the mouth of the harbour was once open. The points of land that reach out into the ſea on both ſides the ice-glance, are ſand-banks, and the ſand is ſo fine and light, that any kind of ſtrong wind raiſes it, darkens the air with it like a miſt, and carries it ſo far that it falls into people's eyes and mouths at twelve leagues diſtance.

About 32 leagues from the colony, there goes an opening within the land, now covered with ice, which in the maps is called the Bear-ſound, and the report goes, that there was formerly a paſſage thro' to the eaſt ſide. According to the account the Greenlanders give, there are ſtill ruins of the old Norway buildings to be ſeen there.

Not far from thence, within the land, there is a lake of brackiſh, or half-ſalt water, occaſioned by the ſea-water, which finds its way in thro' two little openings with the tide. In the ſpring great numbers of ſpotted ſeals go into this lake, and are caught with little trouble by the Greenlanders when the tide falls.

In the 63d deg. 36 leagues* from Frederic's Hope, there is a narrow bay, 10 leagues long, which the firſt miſſionary, Mr. Egede, called Fiſchers-fiorte†, or Fiſher's bay, on account of the multitude of different ſorts of fiſh‡. At the mouth of this bay there lie two

* The degrees and minutes of a place cannot be ſtrictly fixed, and the diſtance of a place is computed by following the windings between the iſlands.

† *Fiorte* ſignifies a bay, *bucht*, a creek.

‡ At preſent very few fiſh are caught there, and ſome ſpecies are no more to be ſeen. The Greenlanders ſay, that ſome of their people once wantonly cut off the backs of the *Nepiſet*, or cat-fiſh, and threw the reſt again into the water, and ſince then this ſort of fiſh forſook their coaſt entirely.

large

large islands, nine leagues in compass, besides some smaller ones.

Secondly, a couple of leagues from the sea, at the end of the south-island, lies *Fisher's-lodge*, on an agreeable spot where a good deal of grass grows. The Greenlanders call this spot Kikkertarsueitsiak, from the island that lies over against it. When they sail in their boats, they steer by the bearing of a certain high hill there, with the tops of some other hills, and thus find the places where the seals frequent.

This factory was begun by the assistant at Good-hope, Andrew Olsen, in the year 1754, by order of the general merchants-company. The name of the present factor, or principal assistant, is Schade. A lodge or factory differs from a colony only in this, that the factor is subordinate to the nearest colony, and has fewer people. The traffic here is but middling, because few Greenlanders live in these parts. On the same island, about three English miles from the factory towards the sea, the United Brethren established their second mission, in the year 1758. It is called *Lichtenfels*, and will be more particularly described in its proper place.

In the upper part of the bay there are ruins to be found, and also a metal like bell-metal, which is probably relics of the church-bells of the old Norwegians.

Four leagues from the factory is Innuksuk, a dwelling place of the Greenlanders, and six leagues further is Graeder-bay, where some Greenlanders also live. Two leagues from thence is a large bay, with a flat sandy land, which is called the muster-place, because 'tis so large and level, but it is uninhabited. So far reaches the traffic of the factory northwards, and this place, and Frederic's Hope, is the mart of one ship.

§ 4.

After this, four leagues further, follow the Kellingeit islands, or as the Danes call them, Klingarne, which are included in the trade of the following colony. Here is an excellent and easy hunt, or fishery for seals, because the natives can cut off their pass with great facility, in the narrow waters between the islands.

Eight leagues from hence is Merkoitſok, and then Buxe-bay, containing the Dutch haven, where ſometimes wandering Greenlanders winter.

The iſland Kellingarſoak, four leagues further, was once much inhabited. In Kariak, two leagues further, and near a river on the continent, ſome Greenlanders live to this day.

Two leagues from hence the great Amaralik-bay runs north-eaſt into the land, being 20 leagues long, and four broad. In the very beginning of it ſouth-eaſt is the ſmall Prieſter-fiorde, ſo called becauſe the firſt miſſionary, Mr. Egede, made ſome preparation to ſettle the colony there, on account of the great quantity of graſs and buſhes. In the Amaralik-bay is a good fiſhery for angmarſet, or capelin, and ſeals, and a hunting-place for rein-deer. We find here alſo ruins of the buildings of the old Norwegians, likewiſe a good deal of graſs, ſmall buſhes, ſoft ſtone, which ſome call baſtard marble, and veins of red garnet; but there are very few Greenlanders here at preſent.

A couple of leagues from hence we ſail under the Hiorte-tak, or Stag's-horn. This is the higheſt mountain in this country, and perhaps in all Greenland. The higheſt of its three branches or points may be ſeen 40 or 60 leagues off at ſea; and its ſteepneſs prevents the ice and ſnow lodging any where but in its crevices. This mountain ſerves the navigators for a ſea-mark, and the Greenlanders for a weather-token; for when a ſtorm is approaching from the ſouth, its ſummit is enveloped in a ſmall miſty cloud.

Under it the Kobe-bay goes 4 leagues up into the land, where there is a ſalmon elve, or brook, deepening here and there into little ponds, and near it a good place for rein-deer.

Then paſſing under the Malina, and Partridge mountains for a couple of leagues, you come to the third colony *Godhaab*, or Good-hope, as we will henceforth call it, lying in the 64th deg. 14 minutes, and 36 leagues from Fiſher's-lodge: 'Tis ſituated in *Bals-reuier*, or Ball's river, as that whole Diſtrict is called,* on a bay

* This place is ſaid to have derived its name from a certain mariner, whoſe chriſtian name was Balthaſar, or as others relate it, his ſurname Ball.

that

that ſtretches north-eaſt into the country, 28 leagues from the outmoſt iſland, and in many places four leagues broad. There are ſome hundred iſlands crouded together in the compaſs of ſix leagues, the outmoſt of which are called Kookoernen or Cock iſlands, and by the Greenlanders Kittikſut. Between theſe and Kangek, towards the north, is the uſual paſſage called the Nordergat, or the north paſſage. Kangek, called by the Danes alſo Hope-iſland, becauſe the colony Goodhope firſt ſtood on it, is encompaſſed with many ſmaller iſlands, and borders on Weſterland, which is ſeparated from the continent by a narrow ſound. This ſound is called from the row-fiſhes, or cat-fiſh, the Nepiſet-ſound, and here the Greenlanders have the beſt ſeal-fiſhery in the autumn. Towards the ſouth the Kookoernen are ſeparated by a paſſage, which is called the South paſſage, from a multitude of large iſlands, viz. the Blue, Raven, Partridge, Idol, Wood iſlands, &c. between which there is a paſſage that is called Hamburgh-ſound. From the Kookoernen there is a paſſage ſix leagues north-eaſt, up into the country, which terminates in a haven for ſhips, formed by a peninſula, where the blubber-houſe ſtands. Half a league weſtward on the ſhore lies the Brethren's Greenland congregation, *New-Herrnhuth*; and the ſame diſtance north, the preſent Daniſh colony *Goodhope*. This conſiſts of the principal building, in which the factor, miſſionary, and their people live; the church, which ſtands not far off on a brook, the proviſion-houſe, ſmith's ſhop, and brewhouſe. The Greenlanders houſes lie ſcattered here and there.

A couple of leagues further, near Wildman's-neſs, lies the iſland Saalberg, or Saddle-hill, ſo called becauſe its topmoſt peak reſembles a ſaddle. It may be ſeen 40 leagues off. Many eider-birds are ſhot here every winter evening. Not far from hence lies Bear-iſland, and near that the iſland Aupillartok. Each of theſe iſlands are eight or ten leagues long, and very high, and divide the channel into two bays. One of theſe bays runs ſouth-eaſt towards Piſſikſarbik, where there is the beſt capelin fiſhery; and out of this bay a ſmaller one goes up into the main land, which is called Kook. On the weſt ſide of the northern bay lies Kanneiſut,

ſut, a wide flat country, interſperſed with little rocky hills. There is a good ſalmon-fiſhery here, alſo a lake of freſh water at leaſt eight leagues long, but not ſtocked with many fiſh.

Higher up, this northermoſt bay ſubdivides itſelf into two arms. One of theſe is called Ujarakſoak; on its ſhore there is the fineſt ſoft ſtone, or French chalk, and alſo more ruins of the old Norwegian dwellings than any where elſe: the other is overſpread with ice for ſeveral miles. This arm is ſeparated from the Piſſikſarbik-bay, by a ſmall tract of land, and the Piſſikſarbik is divided from the Amaralik-bay by a little riſing ground.

Good-hope, the eldeſt colony in the country, was founded in the year 1721, at Kangek, by the firſt miſſionary Mr. Hans Egede, and the merchant Mr. Jentoft, on the account, and by commiſſion of a company in Bergen; but in the year 1728, this colony was removed to the main land by governor Paars. Its trade is one of the beſt in the country. The preſent factor's name is Lars Dallager, and his aſſiſtant's Raven; the miſſionary's name is Grogenſen, and he has two Daniſh, and two Greenland catechiſts.

Formerly theſe parts were inhabited by ſome thouſand Greenlanders, for ſcarce any place on the coaſt is to be compared with it. But ſince a run of the ſmall-pox in 1733, they have ſo decreaſed, that except thoſe belonging to the two miſſions, and ſome ſtraggling ſouthlanders, who are fond of wintering in Kangek, there are very few other ſettled Greenlanders to be met with here.

Here I will take occaſion to preſent the reader with the neareſt computation poſſible of the number of the Greenlanders on the weſt ſide: It was drawn up by a factor who lived many years in the country, and who collected ſuch an account from the Greenlanders of all parts, as may pretty much be depended upon. He found in the compaſs of about 40 leagues, which was the circle of his dealings, the following.

In Kollingeit - - -	90 ſouls
Kariak - - -	20
Amaralik bay - -	8
Kookoernen - - -	10

Kangek

Kangek - - -	11
New-herrnhut (Ann. 1761) -	449
Good-hope - - -	200
In the bay of Ball's river -	68
In Piſſugbik - - -	110
	957 ſouls.

Theſe conſtantly lived there. There could be no computation of the roving ſouthlanders, that are always coming and going. This country is one of the moſt populous, except Diſko bay and the ſouth; for in other parts a perſon may travel ſixty miles, and not meet with one ſoul. Should we now admit that the country is inhabited for the ſpace of 400 leagues, and make the calculation of even a 1000 ſouls for 40 leagues, in conſideration of the ſouth and north being more populous, ſtill the total amount would be but 10,000; but the above-mentioned factor will allow only 7000, becauſe there are ſo many deſert places. He indeed aſſerts, that the natives of Greenland amounted to 30,000 in the year 1730, and when he made his firſt calculation in 1746, there were ſtill 20,000; and conſequently their number has diminiſhed almoſt two thirds, or at leaſt one-half ſince that time.

After leaving Kangek, there is no dwelling-place of the Greenlanders till you come ten leagues north to Piſſugbik, where they live both on the continent and the iſlands. Four leagues further is a fiſhing bay, where the firſt miſſionary alſo made an attempt to ſettle, on account of the fiſhery, and the quantity of graſs. This neck of land is very narrow, and alſo very flat, in compariſon of the high land in general. It runs parallel with Ball's river.

Thirty leagues from Good-hope, we come to the Napparſok iſlands. There and on the main land we meet with good graſs-plots, and dry wood driven in by the ſea; as alſo fiſh, birds, and ſeals. The floating ice that comes round Statenhook, from the eaſt ſide, with the courſe of the current, and the ſouth wind, goes no further than this place, becauſe the current abates here, and is at an entire ſtand further north. In the year 1756 the ice obliged the Good-hope ſhip to put in and

ſtay

ſtay here, till an eaſt and north wind had wafted the ice weſtwards from land.

Not far off is Omenak, a place where Greenlanders live. The former inhabitants of this place were ſtigmatized with an ill character all over the country, on account of murdering.

Then come mountains called alſo by the Dutch Saal, that is Saddle-mountains, together with many great and ſmall iſlands, one of which, called by them Kin van Saal, is the land-mark by which the navigators ſteer.

In theſe parts a good deal of aſbeſtus, or ſtone-flax, chryſtal, red dyer's earth, and white marble is found, as alſo the laſt ruins of the old Norwegians; for further north we can get no certain account of any.

In the 65 deg. 46 min. 56 leagues from Good-hope, is a bay which the Dutch call Bruyne bay: In this bay on the little iſland Kangak, that is Forehead, the Fourth colony, *Zukkertop*, or Sugar-loaf, was founded in the year 1755, by order of the merchants company, by the factor Andrew Olſen, who is ſtill there. The name is derived from three tops of hills that look at a diſtance like ſugar-loaves, and which the ſeamen ſteer by when they enter the harbour. The harbour is one of the beſt and ſafeſt in the country, and lies only half a league from the open ſea, between two little iſlands; but the country is very barren and bare, and has no rein-deer. On the other hand, beſides the ordinary fiſhes, ſeals, and birds, the ſea affords now and then a whale, which are very ſeldom ſeen in the more ſoutherly parts. The whales come here in January and February, but they are ſeldom taken by the Greenlanders, and never by the Europeans, for want of proper boats and tackle. The factor ſtruck one once, but not having line enough, he faſtened what he had to ſome empty caſks, inſtead of a bladder, as the Greenlanders do, but the fiſh eſcaped.

There are but few Greenlanders hereabout, yet the trade is pretty good. Hitherto there has been no miſſionary here, but a catechiſt, Berthel Larſen, the eldeſt on the Daniſh miſſion, and the greateſt proficient in the language. This colony and Good-hope, are frequented by one ſhip.

Having

Having paſſed a couple of bays, one of them about 35 leagues long, bordered with much graſs and many buſhes; 20 leagues further we come to a great iſland, (ſurrounded with many ſmall ones,) on which we meet with ſome deep vales, and level land, and alſo good ſalmon fiſheries. There we alſo find a white clay that ſhines like ſilver, and does not burſt in the fire. Among the rocks is one very large one, with a deep ſpace or valley in the middle of it, which is overflowed at high water, and in ſerene ſummer weather ſcores of ſeals go in with the tide, which, when the water is fallen, are caught and killed by the Greenlanders, like as in a decoy.

§ 5.

In the 67 deg. is the Wyde-bay* before which the iſland Nepiſet or Nepiſene lies. A factory was eſtabliſhed here in the year 1724, for traffic and the whale fiſhery; but the next year it was forſaken again, and the houſes burnt by foreign ſailors. In the year 1729 a ſecond attempt was made to ſettle a colony, and a caſtle or fort was built, but ſoon after it was again abandoned and demoliſhed by the king's orders.

Not far from hence, about 40 leagues from Zukkertop, is the Amarlok inlet, and in its vicinity ſome whales are killed every year by the Greenlanders.

In the year 1759 the fifth colony was begun there, and called *Holſteinburg*, in remembrance of the privy counſellor and preſident of the honourable miſſions college, Count Holſtein. The preſent factor is captain Niels Egede, a ſon of the firſt miſſionary. The miſſionary is Jacob Borch, and his catechiſt Chriſtian Wolfe; who is at the ſame time an aſſiſtant to the factory, as the factor is aſſiſtant to the miſſion. This colony is one of the moſt commodious places both for dwelling and trading.

* From this place higher up, I could collect no compleat nor certain account, becauſe the factor, who communicated the foregoing to me, had not navigated nor ſeen the land any further. The country northward varies but little from that which I have already deſcribed, and I ſhould be able to ſay nothing new, was I to trace and delineate the bays, inlets, iſlands, fiſhes, and birds thereof.

Twelve leagues further comes 6thly, the well-known *South-bay* in the 67th deg. 30 min. where the Dutch whale-fishers had their best haven, and when the fishery was ended, this was their place of rendezvous, in order to their return. A colony was erected here in 1756, but since the last-mentioned colony was settled and improved, this is occupied only by one man, who collects the blubber from the few neighbouring Greenlanders.

Sixteen leagues further, in the 68 deg. lies the 7th colony, *Egede's Minde*, i. e. Egede's memorial. This was erected in 1759, by capt. Egede, who gave it that name in memory of his father. The present factor's name is John Petersen, and he is catechist at the same time. The whale fishery has been very prosperous some years in the parts about these three last factories, but yet the Greenlanders have mostly quitted these parts, tho' the country abounds in fish and fowl. Besides, the last place is frozen up all the winter, and is not open till May when the whale-fishery is over. For this reason they are consulting about removing this colony further to the Dunk islands.

§ 6.

We come next to Riffkull, and then the north-bay; after that the sea makes its way south-east into the land, and forms the well-known great Disko bay, where there are a multitude of small islands, the principal of which are the West, Whale, Green, Dog, and Dunk islands. Part of these extend themselves eastward as far as Spiring bay, and part northwards to Disko island. This whole bay is about 160 leagues in compass. The land is high, flat above, and clad with ice. Beneath near the ships road is a flat level country. The Dutch maps intimate, that on a place they call Schans, good coals have been found, but they were never made use of. On this island are many rein-deer, which are found on no island besides. The water between this and the firm land is called the Waigat, and is six leagues broad. The fishery in the bay is the best in the whole country; in the winter when the bay freezes up, the Greenlanders take a multitude of seals on the ice,

and

and in the ſpring they catch ſmall whales, and ſometimes great ones. Many Dutch whale-fiſhers alſo come here every year. Diſko-bay is the moſt populous place of any on the coaſt, except thoſe parts furtheſt ſouth, where there are no colonies as yet. Diſko is alſo the beſt place for trade.

Therefore the eighth colony *Chriſtians-hope*, was eſtabliſhed here in 1734, by order of Mr. Jacob Severin. It was fixed in Vure or Fir-bay, in the 69 deg. 30 min. or as others reckon, the 68 deg. 34 minutes. The firſt miſſionary there was Mr. Paul Egede, the eldeſt ſon of the late ſuperintendant Egede, who is at preſent profeſſor at Copenhagen, and provoſt of the royal Daniſh miſſion in Greenland. The preſent factor is Suanenhielm Lilienskiold. But the miſſion was removed eight leagues further north in 1752, by Mr. Block, the miſſionary at that time.

And thirdly, the factory *Claus-haven* was erected. The name of the factor or aſſiſtant there is Hammond, the miſſionary Stage, and his catechiſt Jens Peterſen Moerk. They are now to have a church.

Four leagues further north is the Ice-bay, which, according to the report of the Greenlanders, was formerly an open ſound, as far as the eaſt-ſide of the country, but it is now quite ſtopped up with ice. Many and the largeſt ice-hills are every year driven out of this bay. A great many Greenlanders live here.

Therefore the tenth colony, *Jacob's-haven*, was begun here in the year 1741, not far from the bay Maklykuyt. It was ſo called in remembrance of the director of trade Mr. Jacob Severin. The name of the chief aſſiſtant now there, is Peter Hind, the miſſionary Fabricius, and the catechiſt Jacob Paulſen. All theſe three places are aſſigned to one ſhip, which often is loaded with 400 hogſheads of blubber, each containing eighty gallons, and conſequently is beſt freighted.

§ 7.

From Jacob's-haven the coaſters ſail firſt north and then weſt, for 24 leagues out of Diſko bay. Then between the 69 and 70 deg. they come to the 11th colony, *Rittenbenk*, founded in 1755, by the factor Charles Dalager, who

who is ſtill there. In this country fine white whet-ſtones are found, which are ſometimes called oil-ſtones.

The twelfth and laſt colony is *Noogſoak*, i. e. the great Neſs, which was erected in 1758, in the 71 deg. at the end of the Waigat. The factor's name is John Bruun: both theſe colonies are viſited by one ſhip; but hitherto they have not produced a great deal, becauſe 'tis imagined the laſt is not ſituated in the right place; for which reaſon preparation is making to tranſplant it ſome leagues further into Jacob's-creek, where many Greenlanders live. There is no miſſion at either of them, only a catechiſt at the firſt place, whom the Greenlanders call Jacungoak, *i. e.* the little Jacob.

We have no certain account of the country further north. William Baffin, who, with captain Robert Bylot, attempted to find a paſſage thro' Davis's ſtraits in 1616, and called the ſea from the 72d to the 78th deg. Baffin's bay, ſays that he traded with the Greenlanders at Hornſound in the 73 deg. but in the 74th deg. he found no natives, but ſeveral places where tents had been ſet up, from whence he concluded, that at certain ſeaſons in the ſummer people reſided there. The ſea was full of ſeals and unicorn fiſh, and in Thomas Smith's ſound, in the 78th deg. he found the largeſt whales.

The Greenlanders in Diſko ſay, that the country is inhabited for 200 leagues upward, that is, as far as the 78th deg. yet very thinly; for tho' there is plenty of eider-fowls, white bears, ſeals, and whales, yet no body liked to live there long, becauſe of the tedious melancholy winter nights. They had alſo a want of wood and iron, which they procured in barter from the ſouthlanders for unicorn-horn. The land was nothing but dreary rock and ice, and did not produce ſo much graſs as they uſed in their ſhoes, therefore they bartered for graſs too. Inſtead of making their houſes with woodwork and turf, they make them with the horn of unicorn-fiſh, clay, and ſeal-ſkins. The land ſtretches north-weſt towards America, and is fenced with many iſlands. Here and there, they ſay, are ſtones ſtanding erect, with arms extended, like the guide-poſts in our country. Fear has alſo perſuaded them, that there ſtands a great Kablunak, or European, on a certain

hill, to whom they offer a piece of whale-bone when they paſs by.

§ 8.

The ſouth part of the country, as yet uninhabited by Europeans, has however been more traverſed than the north. For in 1723, in autumn, Mr. Egede made a voyage for diſcoveries, as far as the 60th deg. which ſhall be further ſpoken of in its place; and in the years 1749, and 1752, a ſervant of the factory undertook a voyage to thoſe parts for trade, and in his laſt excurſion he ſpent two ſummers and a winter in the ſouth; but nothing was made public. The principal accounts have hitherto been collected from the relations of the Greenlanders, a number of whom come up every year from the ſouth, northward, and then go back again.

They reckon five days voyage from Frederic's-hope to Cape Farewell, which is the uttermoſt end of land; the medium of this five days voyage may be about 100 leagues or upwards along the coaſt. They mention by name the following places, where they are uſed to take up their nights lodging, or tarry for a little reſt.

1. Sermeliarſok, *i. e.* the great ice-bay. Here is a good place for catching ſeals and ſmall herrings. Probably this bay was formerly the Straits of Forbiſher, which are now quite blockaded with ice. In the maps it is fixed in 61 deg. 20 minutes.

2. Kudnarme, a populous place on high firm land, near many iſlands. A little further there goes a long, narrow, low neck of land out into the ſea, which the Greenlanders call Ittiblik. They don't like to coaſt round it, becauſe of the wild ſea, but unload their boats, and carry them acroſs the land.

3. Kikkertarſoak, *i. e.* the great iſland. It has a harbour where the Dutch formerly carried on a good trade. In 1742, a Dutch ſhip lying at anchor here was cruſhed to pieces by the ice, which was driven in by a ſtorm from the ſouth; and the crew were obliged to go in their boat to the whale-fiſhers in South-bay.

4. Ikkerſoak, *i. e.* the great broad bay or ſound. A little way from it lies the Igalik creek, *i. e.* the Boiling-place: here many tranſparent angulated ſtones are

found, which are ſo hard that they will cut glaſs. Then follows Tunnuliarbik, or the cornered bay, with a good haven; as alſo Kangek, and Aglutok. Many Greenlanders live in this place, and in all likelihood it is the beſt, moſt fruitful, and agreeable place in all Greenland; for we not only hear all the Greenlanders extol it, and in that view invite us thither, but a great quantity of ruins of old Norwegian dwellings are found there.

5. Onartok, or the warm place, a beautiful verdant iſland, in the mouth of as fruitful an inlet. The iſland derives its name from a warm fountain, which boils up in winter as well as ſummer, and is ſo hot that a piece of ice thrown into it diſſolves directly. In theſe parts there is a good herring or capelin fiſhery, to which the Greenlanders of the eaſt-ſide come five days voyage.

After this follow two populous iſlands, Sermeſok, *i. e.* Ice-iſland, having lofty rocks; and Nennortalik, that is, Bear's-iſland. They both lie about the 59th deg. and form the well-known Cape-farewell: ſeveral large and little iſlands are ſprinkled up and down in its neighbourhood: between theſe and the main land is a pretty wide ſound or ſtrait, which a rapid ſtream paſſes thro'. Thro' this ſound they ſail to the eaſt-ſide: the Greenlanders ſay, that on the eaſt coaſt of theſe iſlands, they in ſummer no longer behold the riſing ſun aſcending over the land, but emerging out of the ocean; whence we conclude that this is the furtheſt ſouth-eaſt point of the land, and conſequently Statenhook.

CHAP. II.

Of the Sea and Ice.

§ 9.

WE have already mentioned the Straits of Forbiſher in § 8, and thoſe of the Bear-ſound in § 3. Both of theſe are marked in the Dutch maps of Davis's Straits, as paſſages to the Eaſt-ſide. There is beſides the Ice-bay in Diſko, which they report to have been the third paſſage

paſſage thro'. But as neither Mr. Egede, who in 1723, attempted to find out the Straits of Forbiſher for a paſſage to the eaſt-ſide, could diſcover the ſame, nor the Icelanders make any mention of it in their deſcription of Old Greenland; a doubt has ariſen whether Martin Forbiſher, who was ſent hither by Elizabeth, Queen of England, in 1576, ever diſcovered and ſailed thro' any ſuch Strait. I will not examine into it; but at preſent 'tis imagined that the above-mentioned great ice-bay Sermeliarſok, which lies a day's ſail ſouth of Frederic's-hope, between the 61ſt and 62d deg. is the Straits of Forbiſher, but they cannot now be traverſed on account of the ice. A factor that reſided many years in Frederic's-hope, communicated his thoughts about it to me, which deſerve to be recorded, becauſe they convey at the ſame time an idea of the romantic form of the upper inland country, and of the ice.

Here follows an extract thereof.

" I have had a good opportunity, in my trading voy-
" ages, to examine into thoſe countries. In the be-
" ginning I could not conceive how ſuch vaſt quantities
" of ice could drive out to ſea, without the leaſt di-
" minution of the viſible remainder, from a bay, which,
" tho' it was ever ſo long, yet was cloſed at one end. This
" efflux continues from July to November; and when
" the ſtream is ſtrong, and the weather calm, the
" pieces float out in ſuch quantities, that they reach
" 20 or 30 leagues in length into the ſea, and five or
" ſix leagues broad, if a high wind doth not drive
" them further out to ſea, and diſperſe them. When
" I enquired of the Greenlanders for the cauſe of it,
" the anſwer I got was:—" The cavity is great, and
" has no end: our anceſtors have related that they
" could paſs thro' there."—Now ſeeing no one could
" inform me any further, I ventured in 1747, at a
" place where the Greenlanders reſort to catch rein-deer,
" to go 14 leagues thro' the ice into the bay, and then
" mounted a hill with ſome Greenlanders, in order to
" have a proſpect of the Forbiſher Straits. But I ſaw
" little or nothing; for the higheſt land, as far as I
" could ſee, which might be about 40 leagues, was
" nothing but mountains and ice. The place indeed

" where the *fretum* ſhould be, was perceptibly lower,
" but crouded with heavy flakes of ice heaped one up-
" on another. But there was much more of the mar-
" vellous to be heard than to be ſeen; for there was
" ſuch a frightful rumbling, and cracking of the ice,
" as if many cannons had been fired at once, and then
" enſued a violent noiſe, like the roaring of a caſcade;
" which all together excited in me the ſenſations of ter-
" ror, wonder, and entertainment at the ſame time.
" Now tho' I plainly ſaw the lower ice, and heard the
" water ruſhing under it, and could conclude from
" thence that there muſt be a ſtrong ſtream of water
" running there, yet I could not comprehend how this
" fretum could remain obſtructed in ſuch a manner
" with ice; and yet how every year, within the ſpace
" of a few days, ſuch an immenſe ſpread of ice, many
" leagues long and broad, could iſſue from it. In the
" year 1751, I got a clearer ſolution of this; when, in
" September, I and ſome Greenlanders undertook a
" journey at the *Eis-blink*, or ſhining-ice, ſo far into
" the land as any Greenlander, and no European, ever
" was before; which may be ſeen in the extract of my
" journal, in the appendix to the Greenland relation*.
" Here I found, that tho' fronting the ſea there appears
" nothing but firm land, overſpread with ice, yet
" within the land there may ſtill be open water. I
" alſo found how the pieces of ice make their way into
" the open ſea, under the firm ice, by means of the
" current. When and how the mouth of this bay,
" which is called the Ice-glance, was ſtopped up, is
" unknown. It is probable that in the midſt of win-
" ter, during a long continuance of calm weather, the
" floating ice ſtagnated in the mouth, upon which a
" ſevere froſt and ſnow enſued; afterwards, in the

* This treatiſe was communicated to me in manuſcript. Its author is no ſtudent, but a man of reading and ſenſe, that has conſtantly made his obſervations on the Greenlanders manner of living. He was deſired to write an account of the temperament, morals, cuſtoms and ſuperſtition of the Greenlanders. This he did, and ſent it in 1752, with a dedication, to a perſon of note. At my return from Greenland, I found this treatiſe publiſhed under the title in Daniſh: *Groenlandske relationer, indeholdende Groenlanderres liv og levnet, deres ſkikke og vedtaegter, ſamt temperament og ſuperſtitioner; tillige nogle korte reflexioner over miſſionen, ſammenskrevet ved Friedric's-Haab's Colonie i Groenland, af Lars Dalager, Kiøbmand.*

" ſpring,

" ſpring, it might thaw and melt in the day time, and " freeze again at night; and thus ſoldered and cement- " ed the ice together, that neither the ſun, the ſtream, " nor the wind, could diſſolve and diſperſe it the fol- " lowing ſummer. And after many years, the quan- " tities of ſnow being conſolidated to ice, 'tis now " augmented to that enormous ſize, that the openings " or arches under it, which by reaſon of their narrow- " neſs increaſe the force of the ſtream, are in many " places 20 fathom high. The pieces of ice that are " precipitated every year from the mountains into the " bay, are hurried by the ſtream down upon this icy " bridge; the ſmall ones glide thro', but the great ones, " which are ſome of them 20 fathom high, and up- " wards, by frequent daſhing againſt it are broken, till " they can paſs thro' too. Such is the formation of " the Ice-glance. In the ſame manner may the amaz- " ing quantities of ice driven from the eaſt to our weſt " ſea, thro' the frozen Forbiſher-ſtraits, under more " than one icy-bridge, be accounted for: and in like " manner may this fretum, as well as the Ice-glance " bay, be ſtill open in ſome places within the land, and " on the eaſt ſide of the country. 'Tis alſo obſerva- " ble in the pieces of ice that drive out of this channel, " that they are not ſmooth and entire like other ice, " but ragged and cruſhed, and fretted into holes, which " demonſtrates that they have been impelled and rub- " bed a long time by the ſtream in the paſſage."

§ 10.

To give a better idea of the aſpect of the upper country, I will inſert, by way of extract, the above-mentioned factor's relation of his tour at the Ice-glance.

" Auguſt 28, 1751, I ſent the great boat to ſearch " for fire-wood, north of the ice-glance, and I ac- " companied it in my hunting-boat. On this occaſion, " I almoſt reſolved to attempt a journey to the eaſt ſide, " over the great icy plains; and what induced me to " it was this: Laſt July a Greenlander in hunting, " came by degrees ſo high, that he ſaid he had ſeen " the mountains of the ancient *Kablunaks* * on the eaſt

* The Greenlanders call an European a *Kablunak*.

" ſide. This excited a deſire in me to ſee the country,
" and I entered upon my tour in a bay ſouth of the ice-
" glance, with this Greenlander and his daughter, and
" three young Greenlanders beſides. Sept. 2, we bound
" our bag of proviſion and lodging furniture together,
" and gave it the girl to carry. The reſt of us took
" each his *kaiak* (as they call the little ſingle man's
" canoe) upon his head, and his gun on his ſhoulder,
" and begun our march with a ſtaff in our hands. The
" firſt league, on the bank of an elve or brook, was
" level and good. But then we were obliged to climb
" an high, and very uneven rock, where we often
" tumbled down with the boat upon our heads. At
" ſun-ſet we deſcended on the other ſide, to a large
" bay, as long as a good day's paſſage for a kaiak-row-
" er, i. e. 20 leagues long. Formerly the Greenland-
" ers could row into it from the ſea; but in ſucceeding
" times, the ice blocked up its mouth from land to land,
" in ſome places a league, and in others two leagues in
" breadth. On the 3d, we put our kaiaks in water,
" and rowed a league and half acroſs the bay to the
" north-ſide; there we laid our boats on land, and co-
" vered them with ſtones, and then proſecuted our
" journey on foot, over a rock, towards the north-
" eaſt. In the evening we came to firm ice. On the
" 4th, in the morning, we entered upon it, to
" mount to the top of the mountain that lies in the
" middle of the ice-glance, to which we had a couple
" of leagues to walk; the way to it was as even as the
" ſtreets of Copenhagen. An hour after ſun-riſing
" we came to the top: there we ran the whole day
" after rein-deers, and ſhot one, the fleſh of which
" fell to the Greenlanders ſhare: for as there was
" was neither ſhrubs nor graſs on this plain to make
" fire with, that ſomething of it might be boiled for
" me, I was obliged to be ſatisfied with a piece of
" bread and cheeſe. On the 5th we travelled further
" over the ice, to reach the higheſt rock on the ice-
" glance, to which we had about a couple of leagues.
" We ſpent ſeven hours in this march, becauſe the ice was
" uneven and full of clefts, which obliged us to go round
" about. About eleven o'clock we came to the rock,

" and

" and having reſted an hour, we began our aſcent. To-
" wards four o'clock we advanced to its ſummit, with
" much ſweat and toil. Here was I truly filled with
" wonder at the extenſive proſpect on all ſides, but
" chiefly at the ſpacious field of ice acroſs the country
" as far as the eaſt coaſt, where the hills were covered
" with ſnow, the ſame as on this ſide. In the begin-
" ing it appeared to me as if it could not be above ten
" or twelve leagues to the eaſt-coaſt: but as I could
" alſo ſee the mountains by Good-hope, 48 leagues
" diſtant from us towards the north, which preſented
" themſelves as big as thoſe on the eaſt, and when I
" reflected on the diſtance between Good-hope and us,
" I was obliged to make my eſtimation higher. We
" ſtaid on the top till ſeven in the evening, and then
" deſcended a little, and laid ourſelves down to ſleep.
" But I could ſleep but little for the activity of my
" thoughts, and the ſharpneſs of the cold. On the
" 6th in the morning a rein-deer was ſhot juſt by our
" ſleeping place, and as I had enjoyed nothing warm
" for five days, I drank a good draught of the blood, ſtill
" warm, which I found was far from doing me harm. The
" Greenlanders eat a good piece of the raw fleſh for
" breakfaſt, and took a hanch of it with them. Now
" tho' I would gladly have proceeded one day's journey
" further on the ice, in order to form ſome computation
" of the diſtance from the eaſt-ſide; yet we had many
" reaſons for thinking of our journey back, one of
" which was of weight, viz. that we were next to bare-
" foot; for tho' each of us was provided with two pair
" of good boots, yet they were worn full of holes by
" the ſharp ice and ſtones, and the Greenland girl
" could not mend them, becauſe ſhe had loſt her ſew-
" ing implements.

" The diſcoveries I could make of the land towards
" the eaſt-ſide were as follows: About north-eaſt, or
" eaſt-north-eaſt, are the neareſt hills on the eaſt ſide.
" They are leſs than thoſe on the weſt-ſide, which I
" ſuppoſed from hence becauſe they were covered with
" leſs ſnow. The country where the Forbiſher-ſtrait
" is imagined to be, appears pretty much upon a level,
" and conſtantly covered with ice. I don't know that

" I ſaw more than two or three little hills, that could " be ſuppoſed land. On the contrary, towards the " north-eaſt and north-weſt, the rocks plainly rear " their heads above the ice, and ſome of their tops are " entirely naked of ſnow. I ſaw particularly one long " hill, between two huge rocks, whoſe bare back look- " ed all over of the natural colour of earth.

" Were I to give my ſentiments of this whole icy " region, that cuts off the communication with the " eaſt-ſide, I ſhould imagine that as far as relates to the " way, the journey might be practicable; for the plains " of ice did not ſeem ſo dangerous, or the pits in it ſo " deep as they are ſaid to be. Some of them may be " paſſed thro' like a valley, and others may be leaped " over, as we often did with the help of our guns, " and in general I did not find them deeper than four or " five fathom. 'Tis true, there were chinks or chaſms " here and there, which, according to appearance, " were bottomleſs; but they were not long, and we could " go round them. But on the other hand, for the fol- " lowing reaſons, it would very likely be impoſſible to " perform ſuch a journey: Firſt, becauſe no one can " take ſo much proviſion with him as would be neceſ- " ſary for it. Again, I look upon it to be impoſſible for " a living creature to draw breath, in ſuch an intole- " rable ſevere cold, eſpecially as he muſt encamp ſo ma- " ny ſucceſſive nights on the plains of ice. For tho' " we took up our night's lodging, not on the ice, but " the earth, and were well provided with furs; for I " had two warm under-garments, and the furred ſkin " of a rein-deer over them, and put my feet in a ſack " made for the purpoſe, of bear-ſkin; yet when we " had ſat or lain down for an hour, it was to me as if " my limbs would have frozen ſtiff with cold; ſo that " the cold never incommoded me ſo much in all the " winter nights I have lain in the open air in Green- " land, as it did theſe firſt days of September.

" On the ſeventh, in the evening, we came again to " the bay, where we had laid up our kaiaks. On the " eighth we ferryed over, and came in the evening to " our tents."

§ 11.

§ 11.

From the above we may in ſome meaſure form a repreſentation of the upper inland country, which is moſtly glazed with ice, and alſo of the ice ſwimming in the bays and ocean. I will not here enter upon the enquiry how ice is generated in rivers and ſeas, and how it diſſolves again. This belongs to the ſtudy of the courſe of nature, which no one is entirely a ſtranger to; but I would only ſhow how the aſtoniſhing fields and mountains of ice in this ſea are formed, and whence they ariſe.

The ſhips that have ſailed to find out a paſſage to China, ſome to the north-eaſt, by the way of Nova-Zembla; ſome to the north-weſt thro' the ſtraits of Davis and Hudſon's-bay; have been commonly hindered by the ice from attaining their end, and ſome of them have even been ſhipwrecked in the attempt. To ſee this, we need only read the *Recueil de voyages au Nord.* In the ſame manner the ice has hindered the diſcovery of the countries towards the ſouth-pole, where the ſeamen have met with more ice in the temperate degrees, and conſequently a colder air, than in the ſame latitude towards the north. In the year 1749, it was ſeen in the 47th deg. ſouth lat. but a certain indiſtinctneſs prevails in the deſcriptions that have been given of the ice, becauſe the floating *mountains* of ice, and the driving *flakes* or *fields* of ice, have not been properly diſtinguiſhed, and therefore alſo the origin of each kind has not been duly diſcuſſed.

The ice-mountains are pieces of ice floating in the ſea, of monſtrous magnitude and form*. Some of them look like a church, or a caſtle with ſquare or pointed turrets; others like a ſhip in full ſail, and people have often given themſelves fruitleſs toil, to go on board and pilot the imaginary ſhip into harbour. Others appear like large iſlands, with plains, valleys, and hills, which often rear their heads 200 yards above the level of the ſea. Nay a miſſionary, a man of veracity, told me, that in Diſko-bay, on a ground which the whale-fiſhers ſay is 300 fathom deep, ſeveral ſuch ice-mountains have ſtood faſt

* The ſeamen call it heavy ice.

faſt for many years, one of which they call the city Harlem, and another, Amſterdam. Sometimes they faſten their ſhips to them, and unload their train-barrels on the flat ice.

This ice is for the moſt part very hard, clear, and tranſparent as glaſs, of a pale green colour, and ſome pieces ſky-blue; but if you melt it, and let it freeze again, it becomes white. Some large pieces appear grey, and ſome black; and if you examine them more nearly, they are found to be incorporated with earth, ſtones, and bruſh-wood, which were waſhed off by the rain from the hillocks (that peep out ſtill above the ice), and ſo were immured in ice. Nay Buffon* aſſerts, out of a voyage of the Dutch into the north ſeas, that people have found not only earth, but neſts with birds-eggs emboſomed in ſuch a piece of ice. Some of theſe pieces have a thick cruſt of ſalt water frozen upon them, thro' their lying many years on ſome ſhallow ſea-beach, where after the ſun had thawed away a good deal of their upper part, they became lighter, and floated again.

Theſe lumps of ice, ſome little, and ſome large, are ſeen in numbers in the bays of Davis's-ſtraits, but moſtly in the ſpring time, after a violent ſtorm, when 20 or 30 pieces come driving out, and then in again, one after another. Some of them (as mentioned before) lie a while on the ſhallow ſhore, and partly diſſolve, partly are ſet afloat again, by the tide or floods, and driven out to ſea; till at laſt they are either ſoftened, and daſhed to pieces by the continual waſhing of the waves, or are driven by the ſtream further ſouth, between the 50th and 40th deg. on the coaſts of Newfoundland or Nova-Scotia, and there entirely melted by the warmth of the ſun.

Martens, in his voyage to Spitzberg, ſays that there lie ſuch great pieces of ice there at the foot of the hills, that are higher ſome of them than the hills themſelves. There are particularly ſeven ſuch mountains of ice all in a row between the rocks. They are blue, full of clefts and cavities made by the rain, and are powdered

* *Hiſtoire naturelle*, T. II. p. 96.

with

with ſnow on the top, by the melting and freezing again of which, they are every year augmented. This ice is more ſolid than the driving ice, and diſplays a variety of curious figures agreeable to the eye. Many pieces look like trees with branches, and the flakes of ſnow that fall upon them, appear to the fancy like leaves. Some of them are formed like a church, with pinnacles on the top, and pillars, windows, arches and doors on the ſides, and the blue-coloured rays darting outwards from within, yield the reſemblance of a glory.

According to the citation of Buffon, out of *Wafer's voyages*, and others, there are pieces of ice towards the ſouth-pole, particularly about the ſouthermoſt point of America, near Terra del Fuego, which the ſailors at firſt took to be iſlands; they computed them to be from one to two French leagues long, and 400 or 500 foot high. Ellis found pieces in Hudſon's-bay, 500 or 600 yards thick*. Baffin alſo meaſured ſuch a piece, and found the part that lifted its head above the water, to be 140 foot high, and yet it was but the ſeventh part; from whence the dimenſions of the entire piece might be eſtimated. Nay there are ſaid to be ſome ice-iſlands near Nova-Zembla, that ſtretch above 100 fathom out of the water.

Where and how theſe enormous ice-mountains coagulate, diſengage themſelves, and then enlarge; is hard to ſay with any certainty, yet conjectures may be made from parallel caſes. Some imagine they take their riſe from ſea-water that freezes in the bays down to the bottom; that they are forced off by a rapid flood when the ſnow melts in the ſpring; that they are augmented by the miſts and rains, which directly congeals to ice, and at laſt are wafted into the ſea by a high wind. But this cannot be; for, not to alledge that the ſea-water very ſeldom freezes more than a few yards deep, and even in the ſmalleſt and ſtilleſt coves never to the bottom, or elſe the Greenlanders could not fiſh in the ice; without inſiſting on this, I ſay, it is a certain confutation of the above hypotheſis, that theſe pieces of ice are not ſalt like the ſea-water, but ſweet, and therefore can be

* See his *Voyage to Hudſon's-bay*, p. 127.

formed

formed no where, but ſome in the rivers, and thoſe the ſmalleſt pieces, and the moſt and greateſt on the mountains and hills, and in large caverns of the rocks.

The mountains are not only ſo high, that the ſnow, eſpecially what falls on the north ſide, is not ſo liable to melt as in the valleys, and turns inſtantly to ice in the night; but they alſo contain ſuch clefts and cavities where the ſun ſeldom or never injects his chearing beams: Beſides, there are projections, or landing places, on the declivities of the ſteepeſt hills, where the rain and ſnow-water lodges and congeals to ice. When now the accumulated flakes of ſnow ſlide down, or fall with the rain from the eminences above, on theſe ſhelves, or here and there an elve or mountain-ſpring comes rolling down to ſuch a lodging-place, where the ice has already ſeated itſelf, they all freeze and add their tribute to it. This by degrees waxes to a body of ice, that can no more be overmaſtered by the ſun, and which, tho' it may indeed at certain ſeaſons diminiſh by a thaw, yet upon the whole, thro' annual acquiſitions, aſſumes an annual growth. Such a body of ice is often prominent far over the rocks; it does not melt on the upper ſuperficies, but underneath, and withal cracks into many larger or ſmaller clefts, from whence the thawed water trickles out; by which it becomes at laſt ſo weak, that, being overloaded with its own ponderous weight, it breaks looſe, and tumbles down the rocks, with a mighty rattle and craſh; and where it happened to hang over a precipice, it plunges into the bays in ſuch huge pieces as we ſee, with a ſhock like thunder, and with ſuch an agitation of the water, as will overſet a boat a good way off; and many a poor Greenlander, coaſting without concern along the ſhore, has loſt his life by it.

The great pieces of ice that don't fall directly into the water, but reſt upon ſome abutment in the mountains, are enlarged by the ſnow-water, and at the ſame time mixed (as obſerved already) with the earth, ſtones, and ſhrubs waſhed off from the hills; which enlargement and mixture thoſe lumps may alſo undergo that freeze in the bays, and may lie many years increaſing till they are rent off by a ſtorm. Thus we need not ſo much wonder at their height and thickneſs,

Who-

Whoever has ſeen the ice-hills of Switzerland, and thoſe among the Griſons and in Tirol, or has read the deſcription of them, will be able to form an idea how ſuch monſtrous pieces of ice in the Greenland mountains, can diſengage themſelves, and fall down by means of the cracks. The account of it may be ſeen in *Gruners Eisgebirge des Schweitzerlandes*, Part iii. The clefts or cracks in them are occaſioned by the water's thawing underneath, and freezing again in the winter, or at night, in ſuch a manner as to incloſe a good deal of air. This confined air in the morning, eſpecially in ſummer, according to its elaſticity, requires more room, and as the air and water that is ſealed up by froſt in a veſſel or bottle, afterwards burſts the bottle, ſo this does the upper covering of ice, which thereupon ſplits with an aſtoniſhing noiſe, and with ſuch a concuſſion as they aptly denominate an ice-quake, by which people that are near it are obliged to ſit down or they would tumble. At ſuch times, earth, wood, and ſtones, nay ſometimes men and beaſts that have fallen in, are ſpued out. This in ſome meaſure I ſaw in the month of July, on ſuch a *glaetſher*. When this happens, whole pieces and plains of ice ſlide down the hill. Theſe plains of ice have overſpread ſeveral meadows; and at Grindelwald, in the canton of Bern, it has filled up a road that was open 60 years ago, to Vieſcher's-bath in the Valais, together with the chapel of St. Petronella, and whole woods of larch trees, which are ſtill ſeen peeping out here and there.

The ſize of theſe fallen pieces may be ſeen in the ſame writer's deſcription of the Rheinwald-glaetſher, in the country of the Griſons, P. ii. p. 170. which at the ſame time illuſtrates the nature of the Ice-glance in Greenland. This glaetſher is ſaid to be two leagues long, one broad, and from ſome hundred to a thouſand fathom high; it conſiſts of nothing but ſo many great columns of pure ice, perpendicularly cut, which have tumbled down from the mountains, and ſtand near together. At the weſt-end flows a muddy ſtream, that ſoon loſes itſelf again under the ice. At the eaſt-end a magnificent arch of pure ice yields an avenue into the body of the glaetſher, from whence a rivulet meets you as clear as cryſtal. Ac-

cording to the report of the neighbouring inhabitants, a perſon may walk on a whole hour erect under this icy vault.

If ſuch enormous pieces of ice are precipitated from the mountains of Switzerland; and if the *Cordilleras de los Andos* in Peru, a chain of mountains 50 leagues long, one of which, called Chimboraſſo, (probably the higheſt mountain in the world, not far from Quito,) lies directly under the meridian line; if theſe, I ſay, are conſtantly covered with ſnow and ice: then let no one wonder at the amazing ice-mountains that float in the waters of Greenland. But here I have one thing to obſerve, that people ſtretch the concluſion too far, if they ſuppoſe that the freezing climate, which, in the torrid zone, they imagine to be 2230 fathom above the ſuperficies of the ocean, ſinks gradually towards the pole in ſuch a manner, that beyond the polar circle it reaches to the plane of the ſea, or the loweſt lands. Ocular demonſtration diſproves it; for not only do Greenlanders live in the 75th deg. and Europeans in the 71ſt; but I am an eye-witneſs that in ſummer it has not always ſnowed, but moſtly rained, on the tops of the higheſt Greenland-mountains; and when ſnow does fall there, it ſoon vaniſhes again. I own, they are not 3200 fathom high, like Chimboraſſo, nor 2750 like Gotthard, but yet they are at leaſt 1000 fathom high.

§ 12.

'Tis certain the mountains of ice ſwimming about in theſe ſeas make the navigation difficult and dangerous; but as they are only ſeen ſingly, and with a good deal of ſpace between, they may be very well avoided, unleſs indeed there be a thick fog, or a violent ſtorm, or unleſs a ſhip be driven upon them by the ſtream, in a dead calm; however, we ſeldom hear that the loſs of a ſhip is occaſioned by them, either here or in Hudſon's-bay. But there muſt be a couple of men looking out day and night, to watch againſt them. The *flat driving ice* is by far the more terrible. Theſe fields of ice cover the coaſt of Davis's-ſtraits moſt years, tho' not every year, in the ſummer, from Statenhook, as far up as

the 65th deg.* and muſt be carefully ſhunned, and ſailed round by the mariners, till they find an opening made by the ſtream or the wind, through which they can ſail, but with much peril, becauſe often another wind, or a contrary ſtream or tide, or even a ſtorm, drives the ice together again, and cruſhes and ſinks the ſhip.

I have never ſeen ſuch an ice-field, and can only judge from the relation of others; but when I compare the account of the mariners, with that of the Greenlanders, who come at the ſame time a good way from the eaſt-ſide, I cannot but conclude that ſuch a tract of ice muſt be above 200 leagues long, and in many parts 60 or 80 leagues broad. Where there is no opening made by the wind and ſtream, one piece follows another ſo cloſe, that a perſon may leap from one to another, and may plainly ſee the joints where they were broke off. The thickneſs of this ice is different; 'tis commonly three or four yards thick. Theſe flat pieces are ſalt, becauſe they were congealed out of ſea-water; but yet there are alſo large pieces of freſh-water ice among them, which may be eaſily diſtinguiſhed by their bright tranſparent colour. And, as Ellis obſerves in his voyage to Hudſon's-bay (compare p. 130 and 140) and Doct. Gmelin, in his Journey to Siberia, (ſee P. ii. p. 425.) theſe are from four to ten fathom thick, according as they are ſingle, or conſiſt of ſeveral pieces heaped and frozen together. The latter ſtretch higher above the water, and ſometimes a quantity of ſweet water lodges upon them, as in a pool; and the ſhip's crew that Ellis ſailed in, filled their veſſels with it. Here and there are ſmall and great ice-mountains among them, which, wherever there is an opening, are driven out by the wind and ſtream, that can exert a greater power upon them, than on the flat ice. Therefore ſuch a field of ice at the firſt appearance preſents a proſpect reſembling a country with hills and valleys, towns and villages, houſes, churches, and towers. As we advance nearer the ice, the air is ſenſibly cooler; and this, as alſo a thick low-hung miſt, that attends the ice, is ſaid to be a true token that we

* So far the ice-fields reached in 1756; ſince then there has been no ice in the Straits, 'till this year, 1762, when it came as far as the 62 deg.

ſhall

ſhall ſoon meet it*. On the other hand ſome ſailors have obſerved, in the Straits of Davis, that the miſt, which was otherwiſe very thick, withdraws when they approach nearer the ice; likewiſe, that the further north, the leſs ice they have met with, and alſo a warmer air.

§ 13.

No one has a better opportunity of learning the nature of the floating ice, and the danger that attends it, than the ſailors who go to the whale fiſhery at Spitzberg; for they cannot always evade it, and ſail round it, but ſometimes muſt venture into the midſt of it. In hopes therefore that it will be agreeable to thoſe readers, who have perhaps little opportunity of reading ſuch voyages, I will compriſe, in a brief account, the principal things concerning the ice, and the methods the ſhips uſe againſt it.

In April and May the ice breaks in thoſe countries, and comes in great quantities, partly from Nova-zembla, and partly, and indeed moſtly, from Eaſt-Greenland, driving from eaſt to weſt. This laſt is called the weſt-ice, and the other the ſouth-ice. The weſt ice always comes in great pieces, or what they call fields or iſlands, covered with deep ſnow. When the ice is broke looſe from all other places, it is ſtill found faſt in the north of Spitzberg, and from hence 'tis concluded that there muſt be more land towards the pole, for this ice to adhere to. Before they get ſight of the fixed ice, 'tis diſcovered by a white glance in the air. It is not poliſhed and pellucid like the freſh-water ice, but looks like ſugar; it is alſo ſpungy, becauſe it melts and diminiſhes beneath, and is of a pale green colour like vitriol. When the whale-fiſhers don't care to venture among the ſmall floating ice, they faſten the ſhip to the fixed ice, or to a great field of ice: but this is a perilous ſituation; for if it ſhould break by the agitation of the waves, the many hundred, nay thouſand little pieces, occaſion, beſides the convulſion of the ſea, a vortex, or whirl-pool, that attracts every thing to the centre. Should they whirl the ſhip into the middle, 'tis over

* *Ellis*, p. 142.

with

with it. The ſhips muſt guard moſt againſt the leſſer pieces, becauſe they ſwim faſteſt, and ſometimes incloſe the ſhip, and cruſh or daſh it to pieces. Theſe, impelled by the wind and ſtream, heap upon one another like rocks, which often overtop the ſhip. When now the ſhip can no longer eſcape theſe accumulated fragments, it is thrown on one ſide, or lifted up aloft, and often broke to pieces. Therefore theſe ſhips are ſtronger built than others, and yet many are deſtroyed; in which caſe the people eſcape over the ice, or in a boat till they are taken up by another ſhip *. And yet the ſhips muſt follow the whales among the floating ice, to which they like to retreat when they are ſtruck with the harpoon. In this caſe they hang a piece of ice behind the ſhip, that the velocity of its motion may be retarded, and that it may be kept back from ſtriking with the forepart againſt the ice, when the wind and ſtream is ſtrong. They try to keep off the pieces that drive towards the ſides of the ſhip, by means of a long pole, ſtrengthened with iron; or they hang a dead whale, or at leaſt a tail, or fin, on the ſide of the ſhip, to defend it againſt the force of the ice.

§ 14.

But to return again to the amazing long and broad tracts of ice, in Davis's-ſtraits; the queſtion how it generates, and whence it comes, cannot be eaſily anſwered, as long as we can have no ſufficient account of the ſo called Ice-ſea. It does not form itſelf in Davis's-ſtraits, becauſe there the ſea cannot freeze even in the bays, on account of the continual agitation of the waters, by the ebbing and flowing of the tide, and the winds waving on the ſurface. The ſmall quantity of

* There are very few accounts of theſe kinds of difficulties, dangers, and wonderful deliverances, to be read with ſuch a ſhuddering amuſement as William Barents, and the famous Dutch ſea-hero Heemſkerk's voyage, for the diſcovery of the north-eaſt paſſage, An. 1596 and 97. After they had wintered on the eaſt ſide of Nova-Zembla, they loſt their ſhip in the ice, and then ſailed many hundred leagues in an open boat, thro' the ice, during which they were often aſſaulted by the white bears, and ſometimes obliged to drag the boat and all its lading a good way over the ice. They came at laſt to Kola in Lapland, where they were taken up by a Dutch veſſel. An extract of it may be read in *Zorgdrager's Greenland fiſhery*, from p. 167, to 179.

ice that gathers between the narrow paſſages of the iſlands, and in the creeks that are ſheltered from the wind, nay even in the great Diſko-bay, ſoon vaniſhes again, or is driven by the ſtreams to the coaſt of America. The ſhoals of ice come from the eaſt-ſide of Greenland with the ſtream. But even there, the Greenlanders ſay, there is no fixed, but only floating ice. Therefore it may ſeem that it comes out of the proper ice-ſea, and any one may ſee by the charts, that the *Mare glaciale*, which reaches from the ſhores of Tartary to the pole, is ſo long and broad as to be able to afford more than one ſuch floating field of ice. But if there was nothing but ſea under the pole, the waters could not coagulate even there, becauſe the reſtleſs waves, that are kept in motion by the wind and current, even in the northermoſt parts, will not ſuffer the waters to freeze; and beſides, experience teaches that there is not ſuch durable cold weather there as one might imagine according to the climate. Where there ſhall be ice generated, there muſt be land for it to faſten on at firſt; then it can ſtretch itſelf further by degrees, though after all it does not reach far into the open ſea any where. If we were to imagine that there was land under the pole, and to ſuppoſe that the ſea froze there in ſome great calm bay, and that in ſummer ſuch a great plain of ice was diſſevered by the thaw, and driven out by ſtorms, (and this was my firſt notion:) yet the experience of ſome, quoted by Buffon, claſhes with it *, if it doth not reſt moſtly on hearſay, as ſeems to be the caſe. He ſays, that Capt. Monſon, an Engliſhman, who tried to find a north-eaſt paſſage towards the pole, ſailed within two deg. of the pole, and found no ice there. A Dutch mariner gave out that he had ſailed round the pole, and found it as warm there as in Amſterdam. An Engliſh ſeaman, Capt. Goulden, aſſured King Charles the IId, that two Dutch ſhips, finding no whales at Spitzberg, ſeparated from him; that they came back again in a fortnight, and told him, confirming it by their journals, that they had ſailed as far as the 89th deg. where they found no ice.

* *l. c.* T. I. p. 310.

Therefore

Therefore one would rather ſuppoſe, that part of the floating ice comes from the many and great rivers that pour themſelves out of Great Tartary into the ſo called Ice-ſea; and this is the freſh-water ice, that rears itſelf aloft in the plains of ice: the other, and the greateſt part, annually breaks off from the ſhores of Tartary, Nova Zembla, Spitzberg, and eſpecially the eaſt ſide of Greenland, and is driven together by the wind and the ſtreams that run in different directions in thoſe waters, till it falls into the regular current on the eaſt-ſide, which conveys it between Iceland and Greenland round Statenhook, and ſome of it, perhaps, thro' Forbiſher's-ſtraits under the ice, and ſo into Davis's-ſtraits as far up as the 65th deg. where it is carried by a contrary ſtream further off from land and away to the American coaſts, and ſo ſouthward till the ſun diſſolves it.

§ 15.

The leſſer gulphs and bays, which fall in ſo far behind the ſheltering mountains, that the wind and ſtream can cauſe no great motion of the waters, are every winter overſpread with pieces of ice, partly freſh and partly ſalt. Theſe are broken off by the ſtormy winds in ſpring, and carried out to ſea. The northern arm of Balls-river is covered for many leagues with ſuch pieces of ice froze together. I will give a brief deſcription of it. I viſited the brethrens miſſionary in Piſſikſarbik, when he was there with his Greenland congregation at the herring fiſhery. June 1. I ſailed ſix leagues further to the end of the inlet, which was ſtill frozen there, and open only towards the land. Then I landed and walked up the valley for a league, to ſee ſome ruins of the old Norwegians, by the ſide of a great lake of freſh-water; but theſe relics of antiquity were now nothing but a great ſquare heap of ſtones, grown over with high graſs. The valley ſeemed to me to be full two leagues long, and one broad. In the middle flows a little brook, which here and there halts and ſports in little ponds. The adjacent hills do not aſcend all at once ſo haſtily as thoſe by the ſea, are beautified with a good deal of graſs, moſs and buſhes, and preſent a

proſpect like Vogelſberg in Wetteravia. The ſun, which was exceſſively ſcorching between the hills, drove me back again ſoon. As my Greenland boatſmen were buſily employed in catching ſalmon, I went alone up a little hill, from whence I had a view of the northern-bay full of ice. Curioſity ſpurred me on acroſs a marſh half a league broad, covered with a green carpet of graſs, over which the Greenlanders walk to the bay with their kaiaks upon their heads to kill ſeals. But as I could not ſtill ſee the ice in its full dimenſions, I went about the ſame ſpace farther, over an elevated neck of land. There I ſaw with wonder a field of ice about 12 leagues long and one broad *. But, as far as I could ſee between the hills weſt, or toward the ſea, I could diſcern no open water; only the water-fog was a token that the bay muſt be open there; it was about ſun-ſet near 10 o'clock. Towards the eaſt or the land, the field of ice conſiſting of great pieces ſtretched itſelf into a plain of about a league long and half ſo broad. Then, according to the meaſure of my eye, it raiſed itſelf to the height of a very lofty tower, and preſented itſelf, from one hill to the other, in the picture of a long ſtreet of houſes with pointed gable-ends. I imagined this to be the end of the bay. For from hence the ice aſcended by ſteps between the mountains for the ſpace of ſix leagues, like the caſcades in a ſtream ruſhing down between hills. A hill croſſing the viſta, which was low and ſeemed to have but little ſnow and ice upon it, terminated this long extent of ice. Yet on each ſide, northward, and eſpecially ſouthward, a pretty broad tract of ice ſeemed to ſpread up into the land, who knows how far.

§ 16.

When a perſon hears only curſorily of theſe frightful drifts of ice, without attending to the cauſe, he thinks the eaſt-ſide of Greenland is ſo beſet with ice, that the poor inhabitants can find no paſſage out, nor the ſhips any paſſage in; and therefore he is afraid,

* Not far from it may be ſeen from a hill an extent of blue ice 26 leagues long and broad.

that

that the weſt-ſide will once ſhare the ſame fate, and already laments the unhappy deſtiny of the poor natives. We ſhall hear afterwards more about the eaſt-ſide. On the weſt-ſide this fatality is not to be dreaded, till univerſal nature alters its courſe. We need only remark the cauſe of the floating ice. It comes with the current, and is invariably hurried forward by that and the wind. If the wind is weſterly and ſtormy withal, it drives with the tide into all the bays. As ſoon as the wind turns northerly or eaſterly, it expels it with the ebb out of the bays again, and then it follows the ſtream as far, as that takes its courſe north, from whence it makes towards the coaſts of America, and at length ſo far ſouth till the rays of the ſun reduce it again to water. Therefore as long as the tide, the current, the ſouth, weſt, and eaſt winds endure in this region, ſo long will this coaſt be alternately covered with ice, and again delivered from it. It is true when the ice advances to a certain height, and the weſt wind blows at the ſame time, the Greenlanders cannot go out, nor the ſhips come in, and then they are expoſed to many difficulties, and in danger of their lives. But divine Providence has taken care that this diſtreſs ſhall not continue long, and it ſeldom does laſt a fortnight.

§ 17.

The Founder of nature hath combined a great benefit with theſe very inconveniencies. For as he has denied this frigid rocky region the growth of trees, he has bid the ſtreams of the ocean to convey to its ſhores a great deal of wood, which accordingly comes floating thither, part without ice, but the moſt part along with it, and lodges itſelf between the iſlands. Were it not for this, we Europeans ſhould have no wood to burn there, and the poor Greenlanders (who, it is true, do not uſe wood but train for burning) would however have no wood to roof their houſes, to erect their tents, as alſo to build their boats, and to ſhaft their arrows, by which they muſt procure their maintenance, clothing, and train for warmth, light and cooking. Among this wood are great trees torn up by the roots,

which by driving up and down for many years, and dashing and rubbing on the ice, are quite bare of branches and bark, and corroded with great wood-worms. A small part of this drift-wood are willows, alder and birch-trees, which come out of the bays in the south; also large trunks of aspen-trees, which must come from a greater distance; but the greatest part is pine and fir. We find also a good deal of a sort of wood finely veined and with few branches; this I fancy is larch wood, which likes to decorate the sides of lofty stony mountains. There is also a solid reddish wood, of a more agreeable fragrancy than the common fir, with visible cross-veins; which I take to be the same species as the beautiful silver-firs, or zirbel, that have the smell of cedar, and grow on the high Grison-hills, and the Switzers wainscot their rooms with them.

It is plain this wood comes out of a fruitful, but cold and mountainous country. But it is difficult to decide where this country is. It cannot come out of the neighbouring America, as for instance, Terra-Labrador, because it is generally a companion of the ice, which does not come with a stream from thence, but drives thither. Should any one say that it comes from Canada, and drives north-east with the current till it falls into the stream coming from Spitzberg, and from thence drives hither; in this case there must be some kinds of that country-wood among it, especially oaks; but none of these are ever seen here, except some shattered ship-planks. *Ellis*, who also found some of it between Greenland and Hudson's-bay, says, p. 125, 126. that some people believe Norway to be its nursery, but he thinks that the strong north-west winds of these regions would obstruct its voyage hither; the same as the rapid streams that proceed southward out of Davis's-straits and Hudson's-bay, would be in its way from the American coasts. Therefore he proceeds to derive it out of the south part of Greenland, and builds his opinion on a misapprehended account of the reverend Mr. Egede; who indeed speaks of birches and alders, which are as thick as a thigh; but the drift-

wood

wood is moſtly pines, which never grow here, and are often as big as the maſt of a ſhip.

I will trace this ſingular ſubject a little further. It is evident that it comes with the ſtream along with the ice. This comes from the eaſt. Where the greateſt quantity of that kind of wood which floats, is to be met with growing, from thence it muſt come; and the further it is to be traced, the further off muſt its ſource be ſought. It is found in much greater abundance near Iceland than here. And I ſee by an old Dutch ſea-chart, there are two wood-bays on the ſouth-eaſt ſide of John May's iſland in the 75th deg. where ſo much wood is driven in with the ice that a ſhip might be freighted with it. Therefore we muſt trace its ſource ſtill further, either towards the pole or towards the eaſt. Now ſuppoſing there ſhould be land under the pole, ſtill wood could as little grow there as in Greenland; therefore it muſt come out of Siberia, or Aſiatic Tartary, where the trees muſt be waſhed down the mountains by the wild waters that the rains and floods occaſion, which carry away whole pieces of land with the large trees on them, and theſe are plunged into the great rivers, and thus carried out to ſea. From thence it is driven with the floating ice by the eaſterly current towards the pole, and then the northerly current that comes by Spitſberg meets it, and conducts it between Iceland and Greenland to the eaſt-ſide, round Staten-hook, into Davis's-ſtraits, up to the 65th deg. As the ſtream varies there, the wood goes no farther north, and accordingly none is found at Diſko nor above it, but the ſmall remainder of this wood is driven by a contrary current weſtward to America.

I have found ſomething about this drift-wood here and there in *Gmelin's travels through Siberia*. The Ruſſian veſſel that ſet out 1735 by the Imperial orders from the river Lena to Kamſhatka, for the diſcovery of a north-eaſt paſſage, met a great quantity of ſuch large floating wood in its wintering haven, and the crew built their houſes of it. In the ſecond part, p. 415, the author makes this obſervation concerning it. "On the Ice-ſea no woods are to be found within "200 werſts of the ſhore, and yet the ſhores are co-

" vered with quantities of wood, which ſwims hither " from other countries, ſo that in many places there " are vaſt heaps of ſuch floating wood piled up. It " conſiſts of larch and fir-trees." According to the author's account, great heaps of larch, cedar and fir are found on the ſea-ſhore between the rivers Ob and Jeniſei. The freſheſt lies cloſe to the ſhore, and further on the land lie dry and rotten trunks. No oaks nor beeches indeed grow near the river Tura, that falls into the Ob, nor in moſt other places of Siberia, nor yet on the Riphæan mountains that divide Siberia from Ruſſia; but there grow great multitudes of pines, and eſpecially what they call the Siberian cedar, the deſcription of which agrees with the fore-mentioned zirbel, or fragrant ſpecies of pine. Now if (according to the ſame author) no floating wood is found on the ſea-ſhore between the Jeniſei and the Lena; and though great quantities lie on the ſhores eaſtward of Lena, yet none can come out of the country by means of the rivers, becauſe they are but ſmall and ſhallow as far as Kolyma; if this, I ſay, be true, then the nurſery of great part of this wood muſt be traced ſtill farther. But this floating wood is alſo found in Kamſhatka, where there are no firs growing, but as the inhabitants report, it is driven thither by an eaſt-wind, and probably from the parts of America which lie oppoſite to it *. Therefore ſince the motion of the ſea, and conſequently the moſt and largeſt currents ſet from eaſt to weſt, one might imagine, that, though part of this wood comes out of Siberia through the Ob, yet part may come from the weſt parts of America, round Kamſhatka to the Lena, from whence a good deal makes towards the pole, and ſo to Spitzberg and Greenland.

§ 18.

The ſtupendous ice-mountains, the no leſs prodigious floating ice, and the curious circumſtance of the drift-wood, being objects that may well employ a

* *Miller's* collection of Ruſſian Tranſactions, vol. III. p. 67. The natives fiſh up great beams between the iſlands, and ſupport their earthen houſes with them.

thinking

thinking mind, have betrayed me into a prolixity, which I muſt endeavour to compenſate by obſerving more brevity on the following ſubjects, which are better known.

The Tide of flood, which gives the ſtream its true force, and drives the ice and wood aſhore between the iſlands and in the bays, changes here every ſix hours with the ebb, as regular as in other places, according to the increaſe or decreaſe of the moon. The tide flows from ſouth to north, and riſes 3 fathom in the ſouth, 2 in this latitude, and 1 at Diſko, and then decreaſes ſo much, that further north it does not riſe much above a foot. But at a ſpring-tide it riſes here above 3 fathom, that is, at new and full-moon. The wind increaſes with the flood, provided any wind blows, and 3 days before and after the ſpring-tide, eſpecially about the equinox, ſtormy weather is foreboded, but this does not always happen. The variation of the needle of the compaſs amounts to about 2 points and a half towards weſt. At the upper end of the ſtraits in Baffin's-bay it is ſaid to vary 5 points, that is 56 degrees, which is the greateſt variation that has been obſerved any where. It is remarkable, that the wells or ſprings in the land riſe and fall in proportion to the wax and wane of the moon and tides. In winter eſpecially, when all is covered over with ice and ſnow, new, unknown, and briſk fountains of water ariſe at ſpring-tide and diſappear again, in places where there is commonly no water, and which are elevated far above the level of the ſea.

This land in general is not ſo well ſupplied with water, as the hilly countries in warmer regions; and moſt of the ſprings that preſent us with very clear and wholeſom water, have no other ſupply than the melted and imbibed ſnow-water. Here and there in the vallies are pretty large ponds, which are fed by the ice and ſnow diſtilling from the mountains. And the ſalmon elves, or the little ſtreams from the hills, are not ſo conſiderable as the hill-waters in Switzerland. There cannot well be great rivers in this country. The vallies are not long, for the mountains preſently mount up aloft, and are covered with perpetual ice,

which

which melts but little or not at all, and conſequently affords the ſprings but a ſcanty ſupply. Therefore many ſprings dry up in ſummer, and in winter are arreſted by the froſt in their courſe. Men and beaſts would then die for thirſt, if a wiſe Providence had not ordered, that in the hardeſt winter rain and thaw intervene, when the filtrated ſnow-water gathers in pools under the ice.

CHAP. III.

Of the Air and Seasons.

§ 19.

AS this country is covered in moſt places with everlaſting ice and ſnow, it is eaſy to imagine, that it muſt be very cold and raw. In thoſe places where the inhabitants enjoy the viſits of the ſun, for an hour or two in a day, in winter, the cold is bearable; though even there ſtrong liquors will freeze out of the warm rooms, nay ſometimes in them. But where the ſun entirely forſakes the horizon, while people are drinking tea, the emptied cup, when depoſited, will freeze to the table. Mr. Paul Egede in his journal of Jan. 7, 1738, records the following amazing effects of the cold at Diſko: "The ice and hoar-froſt reaches thro' "the chimney to the ſtove's mouth, without being "thawed by the fire in the day-time. Over the chim-"ney is an arch of froſt with little holes, through "which the ſmoke diſcharges itſelf. The door and "walls are as if they were plaiſtered over with froſt, "and, which is ſcarce credible, beds are often froze "to the bed-ſted. The linen is frozen in the drawers. "The upper eider-down-bed and the pillows are quite "ſtiff with froſt an inch thick from the breath. The "fleſh-barrels muſt be hewn in pieces to get out the "meat; when it is thawed in ſnow-water, and ſet "over the fire, the outſide is boiled ſufficiently before "the inſide can be pierced with a knife."

In Hudſon's-bay, where Ellis wintered 1746, in lat. 57, the bay was frozen over on the 8th of October. The ink froze by the fire, and the bottled beer, tho' wrapped up in tow, froze in the warm room. All ſtrong drinks froze to ice, and burſt the bottles or veſſels. Brandy and even ſpirits of wine thickened like congealed oil. The damps ſettled on the walls of the warm room like ſnow, and the bed-cloaths froze faſt. But he alſo obſerved that the ſharp cold and cutting air laſted only four or five days at a time, and then changed alternately to thawing weather.

The moſt ſevere cold ſets in, as every where, after the new-year, and is ſo piercing in February and March, that the ſtones ſplit in twain, and the ſea reeks like an oven, eſpecially in the bays. This is called the froſt-ſmoke. But yet this is not ſo cold as the dry air. For if a perſon goes off from land into ſuch a froſt-ſmoke, he perceives the air directly more mild, and not ſo pinching cold, though his cloaths and hair ſtiffen with rime and ice. But the froſt-ſmoke is more apt to raiſe bliſters than the dry cold, and as ſoon as this ſmoke is wafted into the colder atmoſphere, it freezes to little ice-particles, which are driven on by the wind, and create ſuch a cutting cold on the land, that one can ſcarce go out of the houſe without having hands and feet ſeized on by the froſt. When one boils water, it firſt freezes over the fire, till at length the heat gains the maſtery. The froſt then proceeds and paves a path of ice over the fluid ſea between the iſlands, and in the confined coves and inlets. At ſuch times the Greenlanders are almoſt ſtarved with hunger, as the cold and ice lay an embargo on their excurſions for food.

§ 20.

We may fix the limits of their ſummer from the beginning of May to the end of September; for during theſe five months the natives encamp in tents. Yet the ground is not mellowed by a thorough thaw till June, and then only on the ſurface; and till then it does not quite leave off ſnowing. In Auguſt it begins to ſnow again; but it ſeldom laſts on the ground for a winter carpet

carpet till October. It is ſaid however that leſs rain and ſnow falls here than in Norway, and indeed I ſeldom ſaw the ſnow on the ſea-ſide above a foot deep, except where the wind drove it in heaps, and that never to lie long. The ſnow is either ſoon diſſolved by the ſun, or diſperſed by the wind; in the laſt caſe the wind ſcatters ſuch a ſubtil ſnow-duſt, that one ſcarce dare put one's head out of doors. But the winter I ſpent there, was extraordinary moderate and intermitted. In many years the ſnow lies from September to June, blows in drifts in ſome places ſeveral fathom high, and ſoon freezes ſo hard that people can walk over it in ſnow-ſhoes; and then it muſt continue raining for ſeveral days before it melts.

In the longeſt ſummer-days it is ſo hot, that we are obliged to throw off the warmer garments, eſpecially in the bays and vallies, where the ſun-beams concentre, and the fogs and winds from the ſea are excluded. The ſea-water, that remains behind in the baſons of the rocks at the receſs of the tide, coagulates by the power of the ſun to a beautiful white ſalt. Nay it is ſometimes ſo hot, in ſerene weather and clear ſun-ſhine, upon the open ſea, that the pitch melts on the ſhips ſides. Yet we can never have a perfect enjoyment of the Greenland warmth, partly on account of the chilling air emitted from the iſlands of ice, which is ſo penetrating in the evening that we are glad to creep into our furs again, and can often bear them double; and partly on account of the fogs that prevail on the coaſt almoſt every day from April to Auguſt, and are frequently ſo thick that we cannot ſee a ſhip's length before us. Sometimes the fog is ſo low that it can ſcarce be diſtinguiſhed from the water, but then the mountains and upper regions are ſeen ſo much the clearer. The moſt agreeable and ſettled weather is in Autumn, but then its duration muſt be tranſient, and it is interrupted with ſharp night-froſts.

When the miſt in the cold air congeals to hoar-froſt, the ſubtil icey *ſpicula* may be diſcerned like fine needles or glittering atoms, eſpecially when the ſun-beams ſtream through an opake ſhade. They overſpread

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the water with a concretion that appears like a ſpider's web.

It has been many times remarked, that the weather in Greenland is juſt the reverſe to that in Europe; ſo that when the temperate climates are incommoded with a very hard winter, it is here uncommonly mild, and *vice verſa*. It does not always happen ſo; yet I find Mr. Egede obſerves in his journal, that in the well-known cold winter between 1739 and 1740 it was ſo mild in Diſko-creek, that the wild geeſe fled from the temperate to this frigid zone to ſeek warmth in January. There was no ice in the bay till far in March, though in other winters it is commonly covered with ice from October to May. He alſo ſays, that though the firmament was often bright and clear, they could not ſee the ſun till February, though he generally makes his welcome appearance again ſoon after the new-year. The author aſcribes both theſe effects to the warm and yet imperceptible exhalations, that were forced hither by the rigorous cold in the milder climates.

In Mr. Pontoppidan's *Natural Hiſtory of Norway*, we find, that in the cold winters of 1709 and 1740, the ſwans retreated the firſt time to Norway for the ſame reaſon. His words are: "At that time the froſt was "ſo vehement even in France, that the centinels froze "to death at their ſtations, and the birds of the air "fell down dead. The Baltic was all arched over to "ſuch a degree, that people travelled over it from Co-"penhagen to Dantzic, as if it had been a turn-pike "road. Yet all the ſalt-water in this country was "open, nay even the haven at Bergen. And on this "occaſion the wonderful providence of God directed "ſeveral kinds of water-fowls unknown to us before, "and among the reſt the ſwan, this uncommon way, "which a philoſopher would certainly have adviſed them "againſt, namely, to ſearch for open waters in the "north, when they could not find them in the "ſouth."

The lateſt accounts from Greenland inform us, that the winter of the year 1763, that was extraordinary cold almoſt throughout Europe, was ſo mild there, that it is often colder in ſummer.

§ 21.

§ 21.

In general there is a wholeſome, pure, light air here, in which a perſon may remain briſk and healthy, if he has but warm garments, eats moderately, and has ſufficient bodily exerciſe. Therefore we ſeldom hear of the diſeaſes common in Europe, except the ſcurvey *, or boils, and ſome diſorders in the breaſt and eyes, which may proceed partly from the unwholeſom Greenland diet, and partly from the cold and the dazzling of the ſnow; but even theſe are not very common. It is a confirmation of this, that the firſt German miſſionaries have held out healthy and vigorous, and without any extraordinary illneſs for thirty years, notwithſtanding their very hard way of living, eſpecially in the beginning, when they fared very badly, and with the greateſt difficulty ſubſiſted at all: at the ſame time that their brethren in other miſſions in warmer countries went off into eternity very faſt. It is true the cold is rigorous and durable, but the people know how to defend themſelves againſt it; and when they come on a viſit to Germany, they are more incommoded with the ſummer-heats there, and with the cloudy, moiſt-cold winter-weather, than with the clear and permanent cold here.

The weather indeed is changeable, but there is ſeldom a long laſting rain, eſpecially in Diſko, where they ſay it is fine weather all the ſummer. There are few or no ſudden ſhowers of rain or hail. The winds are as variable here as in other countries, yet the moſt blow from the land and the mountains, but they are not ſo ſtormy nor ſo cold as one might imagine; there is often the moſt agreeable weather with ſuch winds †.

But

* Ellis in p. 199, and Gmelin in P. II. p. 419. deſcribe at large the origin and ſymptoms of the ſcurvy in cold countries. "The want of exerciſe (they ſay) and the immoderate uſe of brandy foment it moſt." And in truth a perſon that never uſes brandy, but in caſes of the higheſt neceſſity, and at the ſame time muſt ſeek his food with hunting in the ſharpeſt cold, will preſerve his health better than one that has an affluence of every thing.

† Buffon divides the winds according to the zones; and ſuppoſes, that as in the torrid zone the eaſt-wind rules almoſt entirely; ſo the north-wind muſt moſtly prevail in the frigid zone, which makes thoſe parts ſo cold.

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But when it once begins to be ſtormy, which happens moſtly in autumn, it rages ſo vehemently that the houſes quiver and crack, the tents and lighter boats fly up into the air, and the ſea-water ſcatters about in the land like ſnow-duſt. Nay the Greenlanders ſay, that the ſtorm rends off ſtones a couple of pounds weight, and mounts them in the air. If any one is obliged at ſuch times to go out of the houſe to bring the boats into ſhelter, he muſt commonly lie and creep upon his belly, that the wind may not make him its ſport. In ſummer, whirl-winds alſo ſpring up, that draw up the waters out of the ſea, and turn a boat round ſeveral times. The moſt and fierceſt ſtorms riſe in the ſouth, and take a compaſs round to north, where they again ſubſide, and terminate in clear weather. At ſuch times the ice in the bays is torn from its bed, and haſtens into the ſea in heaps. When the moon is hooded in a circle, and rays of various colours ſtream in the air, it is looked upon as an omen of an approaching ſtorm.

A thunder-cloud ſometimes gathers, and emits flaſhes of lightning, but it is ſeldom accompanied with thunder; and when ſomething like it is heard, one cannot decide whether the ſound proceeds from a diſtant thunder clap, or from the crack of ice and ſtones rending and precipitating from the rocks. For 30 years they have been ſenſible of but one motion of the earth that had any reſemblance to an earthquake. The Greenlanders know nothing of volcano's or burning-mountains, though there are ſuch in Iceland; and as far as I know, no brimſtone is found here.

§ 22.

In ſummer there is no night at all in this country; for above the 66th deg. the ſun does not ſet in the longeſt days; and here at Good-hope, which is in the 64th deg. it does not go down till 10 minutes after 10 o'clock, and 50 minutes after one it riſes again, ſo that it only ſtays three hours and 40 minutes beneath

But he is miſtaken, for the winds vary here too, and the further north we go, the more ſouth-winds blow, which produces thaw-weather in the hardeſt winter.

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the horizon. In June and July it is ſo light here all night long, that a perſon may read or write the ſmalleſt characters in a room without a candle, and in June one may ſee the tops of the mountains painted with the rays of the ſun all the night. This is of great benefit to the Greenlanders, who in their ſhort ſummer can hunt and fiſh all the night through; and alſo to the ſailors, who would otherwiſe run great hazard from the quantities of ice. Where the ſun never ſets in the midſt of the ſummer, it however does not ſhine with ſuch luſtre at night as at noon, but loſes its ſplendor and ſhines like a very bright moon, which a perſon may look at without being dazzled. On the other hand the winter-nights are ſo much the longer, and in Diſko-creek the face of the ſun is never ſeen above the horizon from Nov. 30 to Jan. 12. During that period the inhabitants enjoy but a moderate twilight, which ariſes from the repercuſſion of the ſun-beams on the ſummits of the higheſt hills, and on the cold damps in the atmoſphere. And yet there are never ſuch quite dark nights here, as there are in other countries. For the moon and the ſtars yield ſuch a bright repercuſſion in the clear cold air from the quantities of ſnow and ice, that people can do very well out of doors without a lanthorn, and can ſee plainly to read print of a middle ſize. And in the ſhorteſt days ſometimes the moon never goes down, as on the other hand we ſee little of it in ſummer, and never ſee the ſtars from May to Auguſt. And even if the moon does not ſhine in the winter, the northern lights, with their ſportive ſtreams of variegated colours, often ſupply its place ſtill better. I will not enter into the illuſtration of the origin of this wonderful phænomenon, but only obſerve ſo much, that neither I nor thoſe that have lived many years in this country, have ever ſeen the true *aurora boreulis* or northern lights make their appearance in the north or north-weſt (except a faint blue glance over the horizon, which might ariſe from the reflexion of the ſun), but they have always ſprung up in the eaſt and ſouth-eaſt; from whence they have often, if not always, extended over the whole horizon as far as the north-weſt; and ſometimes they may be ſeen in all the four

quarters of the ſky at once. Conſequently they have a quite different ſituation to thoſe that are obſerved in Norway, Lapland, Ruſſia, and all the other countries of Europe. As now moſt of the ice-mountains, as well as the ſulphureous Iceland, lie eaſt and ſouth-eaſt of us here in Good-hope, and are increaſing from time to time, as the northern-lights alſo are: this may not be an inſignificant hint in the cloſer examination of the cauſe of the *aurora borealis*; eſpecially if we beſtow a little attention on the ſentiments of the Daniſh ſhip-captain, John Heitman, concerning the effects of the rays of the ſun, as alſo of the north-lights, and the ſea-fire (moor-ild), as baron Holberg has done.

I have heard no particular obſervations concerning the conſequences of the north-lights, except that when they ſeem ſtill and motionleſs, mild weather follows, and when they look red, and the ſtreams move vehemently, ſtormy weather out of the ſouth enſues; which ſeems to be the reverſe of the obſervations made in our temperate countries.

Of late years, people have ſeen balls of fire in the winter falling down the ſky. I will make no mention of the rainbow, ſhooting ſtars, and other phænomena in the air; yet the parhelion or mock-ſun, and luminous circles round the moon are oftener ſeen here than any where, which are formed by the froſt-ſmoke, though the air ſeems to be quite clear. On my voyage back I ſaw a rainbow, which inſtead of its uſual variegated gaiety, was only white with a pale grey ſtripe. It was boye *, or ſqually weather with hail. Martens has taken notice of the ſame by Spitzberg. But nothing more ſurprized me, or entertained my fancy more, than when on a fine, warm, ſerene ſummer's day, the Kookoernen, or the iſlands that lie four leagues weſt of Good-hope, preſented a quite different form than what they have naturally. We not only ſaw them far greater, as through a magnifying perſpective glaſs, and plainly deſcried all the ſtones, and the furrows filled with ice, as if we ſtood cloſe by, but when that had laſted a while, they all looked as if they were but one contiguous land, and repreſented a wood or tall cut

* A Boye is a ſudden but ſhort ſtorm ariſing from a rainy cloud.

shedge. Then the scene shifts, and shows the appearance of all sorts of curious figures, as ships with sails, streamers and flags, antique elevated castles, with decayed turrets, stork's nests, and a hundred such things, which at length retire aloft or distant, and then vanish. At such times the air is quite serene and clear, but yet compressed with subtile vapours, as it is in a very hot weather, and according to my opinion, when these vapours are ranged at a proper distance between the eye and the islands, the object appears much larger, as it would through a convex glass; and commonly a couple of hours afterwards a gentle west-wind and a visible mist follows, which puts an end to this *lusus naturæ**.

§ 23.

At the conclusion I will only subjoin some cursory observations of the weather from August 1761 to 1762, first premising, that the winter was extraordinary mild and variable, and but little snow fell.

In August, was warm sun-shine with intermixed mist and rain from the south. Towards the end, rime, and ice in fresh-water, yet warm sun-shine, afterwards snow or cold rain.

In September, in the beginning north-east wind and warm sun-shine, at the same time ice a finger thick where the sun-beams were excluded. Afterwards south-wind with uncommon warm and settled weather. Then ensued a stormy south-west wind with much rain, and at last a hard storm from the south and then from the north. Now the earth and windows froze without thawing, in the sun-shine, the ice in the fresh-water two or three inches thick.

In October, north-east wind and much snow, which lay several days. Then north-east storm and cold. At last snow a hand deep, which remained, with stormy weather from the south.

* I have observed something like this at Bern and Neufchatel, of the Glaciers, lying towards the south. When these mountains appear nearer, plainer and larger than usual, the countryman looks for rain to follow, which commonly makes good his expectation the next day. And the Tartars at the mouth of the river Jenisei, in Siberia, look upon a magnified appearance of the islands as the presage of a storm. Gmelin's journey, P. III. p. 129.

In November, in the beginning, uncommon north-east cold, ſo that ſtrong drink froze out of the warm room, and water in it. The remote bays drove full of flakes of ice, which froze together with the ſea-water. At the ſame time the ſun ſhone ſo warm by day, that what ſnow had fallen before, was quite evaporated. Afterwards was ſouth-eaſt ſtorm and ſnow-duſt. Then thawing weather, rain, ſnow, and at laſt a ſouth ſtorm.

In December, all was covered with ſnow. After a little lightning, followed as ſevere a cold as was ever heard of; but it ſoon changed to mild pleaſant weather with ſouth-eaſt winds, and thus the year ended.

In January, the north and north-eaſt winds uſhered in the cold in good earneſt, and forced off many great pieces of ice from the upper end of the bay, and drove them out to ſea. Then enſued mild ſnowy weather, interchanged with clear cold, which however only laſted five or ſix days.

In February, the beginning was the ſame. Then rain and ſlippery ice, alſo clear mild weather with a little ſnow. Then followed thawing and rainy weather with eaſt and ſouth winds, and at laſt cold and rain together.

In March, almoſt conſtantly fine warm ſpring-weather, better than it uſes to be about this time in Germany, with ſouth, eaſt, and alſo north-eaſt winds, but in the day time moſtly calm. Therefore a cold April was predicted, and becauſe of the ſouth and eaſt winds, a good deal of floating ice.

In April, at firſt very cold with north-eaſt wind, then the cold bearable, and after that rainy weather with a ſouth-wind. One could bear to be without fire; but towards the end, the cold grew again very piercing and ſettled, but broke with an eaſt-wind and thawing weather.

In May, thawing weather with intermingled froſt and much ſnow; afterwards hot days and cold nights, and at laſt rain.

In June, in the beginning, warm. The earth thawed pretty deep. The garden was ſowed. Afterwards, cold ſnowy weather with ſtormy ſouth-weſt winds. Then

agreeable ſummer weather with a north-eaſt wind, and at laſt much fog and rain out of the ſouth-weſt.

In July, in the beginning, rainy weather, then ſeveral days agreeably warm, nay hot weather with ſouth and eaſt breezes, but moſtly calm.

Here it is to be obſerved:

1. That in this part of the world there is a good deal of calm weather, which is the more ſettled the further north it is.

2. That the winds here are as variable as any where; and often a violent wind blows on the ſhore between the iſlands, when it is quite calm out at ſea, and ſo *vice verſa*. Frequently in ſummer, land-winds prevail in good weather, which change the next day with the ſea-winds.

3. That often in the hardeſt winters ſtrong ſouth-winds blow and uſher in a mild air and rain. This occurs more eſpecially in Diſko and further north. They ſay it is the ſame in Finland and Lapland, which is a great alleviation for man and beaſt, becauſe ſo much ſnow diſſolves as ſuffices them to drink. But the ice generates ſo much the more, becauſe the rain and the thawed ſnow-water, like water that has been warmed, freezes the ſpeedier and harder in the cold nights. In Diſko it is often for two or three months conſtantly calm, and the air clear though filled with vapours; but then far more vehement ſouth-ſtorms follow, than in the ſouth, which rend off the ice on the water and on the mountains. They ſay there is alſo a good deal of calm weather in Spitzberg, and in autumn the ſouth winds reign. Therefore we might eaſily ſuppoſe, that it is almoſt quite calm further up, even as far as the pole, and that no wind but the ſouth wind can blow there, which brings in mild thawing weather, but by this means again the ice grows the faſter, if there be but land there.

CHAP. IV.

Of the Sorts of Stone and Earth.

§ 24.

NO one can give a punctual and circumſtantial account of the contents the mountains emboſom, becauſe they have never yet been opened and ſearched. Therefore we can only draw our inferences from the external appearance of the hills, and from the diſmembered fragments of the rocks. The hills are of divers kinds. The loftieſt ſummits of rock that overtop the reſt of the hills, are not ſo high, according to my judgment, as the mountains of Switzerland. And this is an old obſervation, that the mountains that lie nearer the line, are higher than thoſe that lie towards the pole. But they are much more ſteep and pointed, and therefore leſs covered with ſnow and ice, eſpecially towards the ſouth ſide. They all ſeem to be a hard rocky ſtone of a light-grey colour, without ſtrata or veins, only they have many deep chinks and crevices filled with ſnow. The middle-ſized hills, that form a long broad back, are conſtantly loaded with ice and ſnow. Here and there large fragments of rock fall off from theſe broad hills, as well as from the former, and in their fall daſh down many leſs pieces, and when they all lie at the foot of the hill, they look like a demoliſhed city. We might diſcover the contents of the hills from theſe fragments, if it was not ſo exceſſively fatiguing to get on among theſe broken pieces, that, though it be ever ſo cold, one falls into a violent ſweat, and is in danger of breaking one's neck or one's limbs among the fragments, and alſo of being cruſhed every minute by the fall of freſh rocks. The leſſer hills or ridges of rocks are ſtill more ſubject to breaking, and many of them grow ſo rotten and brittle with age, that they are pulverized by the air. Theſe are moſtly of a dark-grey or brown colour, and it might be ſuppoſed from their fractures, that they hide

all ſorts of ores in their womb. The cliffs on the ſea-ſide and the iſlands, are commonly more ſolid than the above-mentioned, and are either as ſmooth and hard as marble from the continual waſhing and furious daſhing of the waves, or are hollowed out into long deep clefts.

Moſt of the rocks are fuller of clefts than ever I obſerved in any other mountainous country, yet they are ſeldom wider than half a yard, and run through the rock in a perpendicular, and ſeldom in a horizontal direction. They are filled with ſpat, quartzum, garnate, iſing-glaſs ſtone, and other ſuch heterogeneous ſtony ſubſtances. There are but few rocks that lie in layers or veins, as ſandy ſtone uſes to do, and they are ſeldom horizontal, but ſloping.

§ 25.

Thus the moſt of the rocks conſiſt of a light-grey, hard, rocky ſtone *, part of the gravel, and part of the clay-kind; and ſome are ſandy, of the ſame kind as the free-ſtone that is uſed for building, or the mill-ſtones in other countries. Some fine whet-ſtones are alſo found among them, which are of a red or yellow colour; they are ſometimes called oil-ſtones. Little ſquare bright garnets are found in a coarſer black whet-ſtone with a kind of glimmering rays; this ſtone ſplits into long ſlates. The Greenlanders bring out of the ſouth a fine red gritty ſtone with white round ſpots, which they uſe for a whet-ſtone. There are ſtill the ruins of a church there, of that kind of ſtone, and the floor is laid with large flat pieces. It takes a poliſh like coarſe marble. There are no flints here any more than in Norway; theſe muſt be brought from our own country. And I got to know of but one pale agate.

Of the lime-ſtone kind, we find on the ſea ſide a good deal of coarſe marble of all ſorts of colours, but the greateſt part white and black, with veins running through it. On the ſtrand we find broken pieces of red marble with white, green, and other veins, which ac-

* *Saxum concretum*, Linn. *Saxum micaceocorneum*; Geiſbergerſtein, of which the higheſt hills in Switzerland covered with ice, conſiſt.

quire

quire ſuch a poliſh by the frequent rolling and waſhing of the waves, that it is not much inferior to the beſt Italian marble. I know nothing of any of the proper ſlate or roofing ſtones there, though there are here and there large layers of a fine dark-grey ſtone, which by a blow on the daſhing of the waves fall into ſquare pieces. Theſe may perhaps be ſpat, they are met with in moſt clefts of the rocks of all ſorts of colours, and ſome of them are almoſt pellucid. Sometimes the Greenlanders have brought out of the ſouth as a rarity, great pieces of a white half-tranſparent ſtone, that is as frangible as ſpat, and is at the ſame time ſo ſoft that it may be cut with a knife or bit with the teeth without hurting them; alſo white alabaſter, that does not ſhine, nor take a poliſh, and when it is cut it falls into fine flour like hair-powder.

There are ſeveral ſorts of ſtones found, that are fire-proof, as glimmer, cat-ſilver, and the white, black and grey iſing-glaſs ſtone, yet not in ſuch large panes as to make windows out of it, as they do in Ruſſia.

I ſaw no proper Talk, nor ſerpentine-ſtone. But in many places, and eſpecially at Balls-river, is found the Weichſtein or ſoft ſtone out of which they make veſſels, *ollaris* *; which ſome call baſtard-marble, on account of its marble-veins, but the common name is French chalk. Its beds run pretty broad and deep between the rocks. The outſide coarſe ſhell, commonly conſiſts of grey glimmer and hard glaſſy amianth ſpecks. The greateſt part of this French chalk is of an aſh-grey colour, though ſome is of a yellow marble caſt. It is not tranſparent; yet the beſt ſort is ſo, of a ſea-green colour, and has often beautiful red, yellow, and other ſtripes, but the ſtripes are ſeldom tranſlucid. They ſay there is alſo ſome quite white, and ſome ſprinkled with black. It is not compounded of ſand, but of the fineſt viſcous clay, which falls off in working it like

* *Lebetum*, Lavetch ſtone, *lapis comenſis* Plin. *Lapis qui cavatur tornaturque in vaſa coquendis cibis utilia, vel ad eſculentorum uſus, quod in Comenſi Italiæ lapide viridi accidere ſcimus. Sed in ſiphnis ſingulare, quod excaleſactus oleo nigreſcit dureſcitque, natura molliſſimus.* Plin. Nat. Hiſt. L. XXIII. C. 22.

the fineſt white flour, and makes the fingers greaſy. It is ſo ſoft, that it may be rubbed, cut, or bit with the teeth; yet it is very ponderous and compact, and as it does not lie in ſtrata, nor ſcale or exfoliate, it is difficult to looſen a great piece without crumbling it. This ſtone is eaſier wrought in cutting and turning than wood. It feels ſoft and greaſy like ſoap or tallow. When it is rubbed with oil, it aſſumes a beautiful marble ſmoothneſs, neither have I obſerved that it loſes it or becomes porous by the air; ſo much is certain, it grows more firm and ſolid by the fire. The Greenlanders cut their kettles and lamps out of it, which they prize very much, and ſell dear; and as the food that is dreſſed in them is more wholeſom and better taſted than in our iron or copper veſſels, therefore ſome of theſe kettles are ſent to perſons of the firſt quality in Denmark, where they are highly valued. The beſt and moſt durable crucibles may be made of it. And I make no doubt but that much better veſſels might be wrought of this fine compact ſtone, and vended with more profit, than the lavetſh-veſſels made near Chiavenna on the Comer-lake*, which are ſo much liked all over Italy, though they do not equal the Greenland veſſels by far.

The amiantus and aſbeſtus or ſtone-flax, are found in plenty in many hills of this country. Even in the Weich-ſtein are found ſome coarſe, ſoft, aſh-grey veins, with greeniſh, cryſtalline, tranſparent *radii* ſhooting acroſs them. The proper aſbeſtus or ſtone-flax looks like rotten wood, either of a white-grey, a green, or a red caſt. It has in its grain long filaments or threads, and about every fingers length a ſort of joint, and the broken end is hard and fine like a hone.

* They are hewn out of the rock there in the form of a ſemicircular cylinder. One end is pitched over and by that means clung to a board on a lave moved by a water-mill. Firſt it is wrought or turned with a ſtraight iron tool, afterwards with ſuch as are more and more bended, ſo that five or ſix veſſels are wrought out of one piece. An iron-ring is faſtened round the rim of each, by which they hang it over the fire. Pluris, which was anciently a village, is reported to have gained 60000 ducats annually by trading, in theſe veſſels. Meat ſtews better and ſooner in them than in others, and preſerves its good and natural reliſh. *See John Jacob Sheuchzer's Natural Hiſtory of Switzerland.* P. I. p. 379.

But if it is pounded or rubbed, it develops itself to fine white flaxen threads. When this ſtone is beaten, mollified and waſhed ſeveral times in warm water from its limy part that cemented the threads into a ſtone, then dried upon a ſieve, and afterwards combed with thick combs which the clothiers uſe, like wool or flax; you may ſpin yarn out of it and weave it like linen. It has this quality, that it will not burn, but the fire cleanſes it inſtead of lye or ſuds. The ancients ſhrouded their dead, and burnt or buried them, in ſuch incombuſtible linen. They ſtill make purſes or ſuch kind of things of it for a curioſity in Tartary and the Pyrenean mountains. Paper might be made of this linen. The purified filaments may alſo be uſed as we uſe cotton in a lamp. But we muſt not imagine that the Greenlanders have ſo much invention: They uſe it dipped in train, (for as long as the ſtone is oily, it burns without conſuming) only inſtead of a match or chip, to light their lamps and keep them in order.

Neither is there any want of beautiful pebbles of divers colours, dark and tranſparent; a yellow figured one and a red jaſper, with white pellucid veins, fell into my hands.

There are alſo quartzes and cryſtals in pretty large pieces. Some among them are yellow and black, or topazes. There are alſo ſome that, like the opal, reflect the colours blue and yellow according as they are turned.

I reckon the Greenland garnet under the ſpecies of quartz, becauſe it is ſeated in the uppermoſt clefts of the rocks, and breaks in uneven pieces. But it is of a bright tranſparent blood-red colour, that inclines a little to the violet, and at the ſame time it is ſo hard, that the lapidaries rank it among the rubies. Only the pieces are ſo brittle, that it is ſeldom that one is larger than a ſmall bean when it is burniſhed.

I procured ſome quite bright, ſix-angled cryſtals of the colour of ſteel. They were joined together, and leſſer-ones grew out of them. Alſo a white one with fine red flames running through it. I alſo got from the Greenlanders thin, pellucid ſtones like China ſherds or fragments, broad and flat, and two are always cemented

mentioned together with a reddish slime. These will strike fire.

§. 26.

We find some traces that several minerals and metals lie in the bowels of the mountains, but no one has yet been able to explore those inaccessible caverns. Once there was a skilful miner, and also a judicious physician, in this country. But whether they discovered any thing, or what, has been kept a secret. And even if metals should be discovered here, it could be of no profit, because of the scarcity of wood, nor would they pay the expence of the long conveyance.

I never saw any salt, nitre, alum or vitriol. Yet the Greenlanders say, that near the brink of the already-mentioned spring in the south, in which they cure themselves of an eruption, and purge their furs from any infectious filth, there is a certain green substance found.

There are but few sulphureous stones here. Some coals were found at Disko, but they are said to burn badly and stink. Marcasites are found here and there. They look like brass, and are so hard that when they are struck with steel they emit many sparks. They are commonly square and flat, and several cohere together. Some concentre their four sides to a point at the top like a crystal.

There is no want of iron stones and ore. In some places the rocks turn out blue and green, and they imagine copper to be there. I found in a dark-grey, fine-grained rock an excrescence of a pale yellow shining colour like brimstone; the gravel thereabouts was reddish. A kind of lead-ore is sometimes found in the French chalk, which is part solid, and part scales into thin *laminæ*. The Greenlanders bring sometimes great and small pieces of ore, that are very heavy and sparkling. Some have taken them for real metallic ores. But they have been assayed and found to be nothing but a coarse bell-metal; therefore I suppose them to be fragments of the bells that the old Norwegians used in their churches.

I never

I never ſaw any petrifications, except one piece of conſolidated clay ſhaped like a flat button; but towards the laſt I was told by the Greenlanders that many petrified fiſhes had been found in ſome diſtant places. They ſhowed me a broken piece of one that looked like a fiſh's tail; the inſide conſiſted of a greeniſh ſtone, and it was covered with an iron-coloured hard rind. This rind had a cruſt which might be ſcraped off. It was traverſed with little lines that ran ſquare through one another, and had alſo knobs like lentils. Another quite naturally repreſented an egg as to its form and colour; it conſiſted of the above-mentioned ſubſtance, and was as hard and heavy as iron.

The pumice-ſtone is rare here, becauſe there are no burning mountains that we know of; yet they find white, grey, but moſtly black ones, which probably the ſea has brought hither from Iceland.

§ 27.

Leſs can be ſaid of the kinds of earth than of the ſtones, becauſe there is very little earth at all, and that never deep. The country round Good-hope conſiſts moſtly of either clay, ſand, or turf. The clay is a pale blue, very ſandy, unfruitful, and of little duration. In other parts we find a light grey, loamy kind of clay, mixed with a mineral like cat-ſilver, which endures the fire. There is alſo found a very fine and light glimmer-ſand, which is greaſy to the feel; likewiſe a very fine white pearl-ſand, uncommonly heavy, and filled with many black and red tranſparent garnets. Moſt of the ſandy ſoil in this country is grey or brown, mixed with many ſtones, and if it is manured, things will grow on it. Turf is found in the fenny places, mixed with ſome little mould, ſand and gravel, but it is not good for firing. The right turf is interſperſed with many roots, withered moſs and graſs, and ſometimes rotten wood and bones. It is found on low lands, ſome on a ſandy bottom, and ſome on the ſolid rock. We find a ſort of periwinkles in this turf, which are not met with any where elſe in this country, and one might ſuppoſe from thence that the ſea once retired from it. But yet we might rather think with the ſame,

nay

nay more probability, that this turf-ground was formed from the light earth and graſs waſhed off from the neighbouring hills by the rain. The beſt turf grows on the higheſt ridges of the little uninhabited iſlands and naked rocks, on which a multitude of birds ſit to rooſt in the night, or to depoſit their eggs. In their dung, together with ſome earth blown there, moſs and graſs grows in time; this increaſing with more dung, feathers, ſhells, bones, and other things, (which are diſcernible enough a little deep) forms at length a tough bed of turf 2 foot thick, which overſpreads the ridges of the rocks, and in one place has entombed a ſtone-beacon, erected in former ages by the ſailors. This they call Kupp-turf. It is very hard work to cut it, becauſe of the many tough roots; but it repays the toil by a good flame and heat.

CHAP. V.

Of the Land and Sea Vegetables.

§ 28.

THE reader may eaſily conclude from the ſituation and nature of the country, what he is to expect in regard to its fertility. The vallies for the moſt part preſent him with no other garniture than moſs and ſour moor-graſs: the lower cliffs, that are covered here and there with a little ſand and earth, and alſo the uninhabited iſlands, where the birds neſt, and manure the earth with their dung, furniſh us with a few herbs, heath, and ſhrubs. But they are very ſmall on account of the aridity of the ground, and coldneſs of the air. However, near the Greenland houſes and encampments the land, though in itſelf nothing but barren ſand, yet by many years cultivation with the blood and fat of the ſeals, produces the fineſt herbs in uncommon quantity and ſize; though few are ſo large as in Europe, for they commonly come up and bloſſom a month later. There are many among them that I never remember to have ſeen. No doubt they would be very wholſome for

for the natives in their ſickneſſes, if they were acquainted with their virtues. Thoſe herbs I could collect and name, which were but few, ſhall be mentioned in alphabetical order.

Acetoſa arvenſis lanceolata, Sheeps-ſorrel, with pointed leaves, the length and breadth of a finger, formed like a ſpear, and growing on ſandy plains.

Acetoſa montana rotundifolia. This ſpecies of Sorrel grows here very plentifully, tho' 'tis not common in other places. It has round dark-green leaves like ſcurvy-graſs. The ſtalk is three feet long, two thirds of which are occupied by the flowers and ſeed. This and the foregoing have red flowers. It grows on the craggy rocks, and the ruins of the Greenland houſes. Though the Greenlanders eat very few herbs, yet they ſearch after this, but only in ſuch places as are free from dung.

Acetoſella, Wood-ſorrel.

Adiantum aureum, Golden Maiden-hair. It grows among moſs.

Alchimilla vulgaris, Ladies-mantle. It grows in great quantities and large.

Alſine, Chick-weed, of ſeveral ſorts.

Angelica. This grows plentifully and very high and ſtrong, in moiſt narrow vallies which lie warm. The Norwegians call it Quanne, and becauſe the Greenlanders call it almoſt the ſame, viz. Quannek, 'tis believed that they adopted this, and a few other words that ſound alike, from the old Norwegians. They are fond of eating the ſtalk and root of this herb. It alſo taſtes better here than in warmer countries, which is an obſervation common to all mountain-herbs.

Anſerina, Wild tanſey.

Aſperula, Wood-roof.

Biſtorta minima, Small ſnake-weed or biſtort. This grows very plentifully here, but ſmall. The Greenlanders love to eat the root, which has a very rough aſtringent taſte.

Caryophyllus montanus, Mountain pink, hath an agreeable, but not ſtrong ſmell.

Cochlearia, Scurvy-graſs, the beſt medicine againſt the ſcurvy. This grows here in great quantities, whereever only a little ſeals fat or other manure falls, or upon

upon the cliffs, especially in the uninhabited islands, where the birds build their nests, and drop their dung. The ruins of the Greenland houses are particularly overspread with it. Its fertility is rank and rapid, so, that twelve stalks and upwards grow out of one root, though it can stand but one winter. There are several sorts; some have round leaves, others a little long and jagged in, which are generally brownish, and at the same time thicker, more juicy, and relishing, than the round. The seed sows itself in autumn, and is probably scattered about also by the birds, who frequent these places about seed time. It shoots up in the spring under the snow, and even the plants of the former year grow green though very small. It is gathered in autumn, and laid up the whole winter covered with snow, in order to make soop, which tastes excellently, at least in this barren land, and it is esteemed the best physic against all sorts of disorders. It is also eaten like sallad, and most agreeable when fresh gathered, for it does not taste so rough and unpleasant as in our country, but like an agreeable bitter-sweet. However if much of it is eat in the evening, it will interrupt sleep; a sign that, as it abounds with very stimulating and heating parts, the chilled obstructed blood is warmed and by it put into circulation. Whenever, for want of sufficient exercise in the winter, I was attacked with any symptoms of the scurvy, as listlessness, a pressure on the limbs, heat, giddiness, or an oppression on the breast, which are presently followed with burning boils; a handful of scurvy-grass, and a glass of cold water to it, was my best and speediest remedy. Therefore this herb seems to be kindly suited for the inhabitants of the north, where it grows in the greatest quantity and vigour, and might prove a catholicon for all the diseases of the Greenlanders, if they had not such an invincible aversion for all herbs to the production of which any human ordure has concurred.

Consolida media, Bugle or middle comfrey.

Equisetum, an herb used for polishing, called Horse-tail.

Erysimum, Hedge-mustard.

Filix petræa minor, Little fern or brake.

Filix

Filix ramosa et cornuta, Great fern. Those that do not husband their tobacco well, substitute this, rather than fail, for smoking.

Gentianella, Dwarf-gentian or fellwort.

Jacobæa maritima, sea-ragwort.

Levisticum, Lovage, it has a very agreeable taste, as well as its root, almost like cellery.

Lysimachia spicata, flore alba, White-spiked willow herb.

Morsus diaboli, foliis hirsutis, Devil's bit.

Nasturtium pratense, Ladies-smock or cuckow flower. I saw only a little of it in one place.

Ophrys, Twayblade.

Pedicularis, Lousewort.

Pentaphyllum, Cinquefoil or five-finger-grass.

Polypodium, Polypody.

Pyrola spicata florida, Winter-green.

Ranunculus aquaticus, flore luteo, et albo, Water crowfoot, yellow and white; it delights in dung pits, but is very small.

Rosmarinus sylvestris, Wild Rosemary, or turpentine plant, of which it has a strong smell; it grows in great plenty in dry mossy places, and is of two kinds, one with long pointed leaves and a yellow down beneath, the other with short leaves and white beneath.

Sanicula diapensia, Mountain sanicle.

Saxifraga alba, White saxifrage.

Serpyllum, Mother of thyme, mostly of a reddish cast, it has a strong smell, and grows on the rocks in sunny places. It may be used instead of tea.

Taraxacum, dens leonis, Dandelion, it grows plentifully in moist places. The Greenlanders like to eat the root, but prefer it raw.

Telephium, Orpine or livelong. The root of this herb, which the Greenlanders call Sortlak, in other countries has usually the appearance of little oblong nuts, but here it is long, branched out, reddish inside, has a strong smell of roses or clove-gilliflowers, especially in the spring and fall, and it retains this smell after 'tis quite dry. The Greenlanders love to eat both the root and the whole herb. It grows plentifully on the rocks, and also in the Kupp-turf. When I

looked

looked at this root again after it had lain above a year in paper, and mouldy in a warm room, I found that it had ſtruck out ſeveral ſprouts, therefore I gave it to a phyſician to plant, who called it *radix rhodia*. It grew green for a little while, but afterwards rotted, being ſet in too moiſt a place.

Tormentilla, Tormentil.

Trifolium fibrinum, Marſh trefoil or buck bean.

Veronica flore cæruleo, Ballard fluellin or ſpeedwell with blue flowers.

Viola alba et cærulea, White and blue wild violets, without ſmell.

§ 29.

Graſs grows here not only on fenny, ſandy and turf-ground, where it is generally very ſmall and bad, but alſo in the clefts of the rocks where any earth has lodged, and above all near the Greenland houſes, where it grows very thick and long. I ſuppoſe moſt ſorts might be found here, but I will only mention two. One is like the reed-graſs (*gramen arundinaceum maſus*) but very thin; it likes to grow between the rocks, and the Greenlanders twiſt it into very neat baſkets. The ſecond ſort I never ſaw any where elſe. It comes neareſt to the barley-graſs (*gramen hordeaceum*). It grows near the dwellings of the Greenlanders in a ſandy or gravelly bottom, and between the ſtones. It has long broad leaves, and a thick ſtraw a yard long, like wheat, which it alſo moſtly reſembles in its ear, only that it is often ſix inches long. It is ſaid the grain looks like oats, but ſeldom ripens becauſe the ſummer is ſo ſhort.

The Greenlanders lay this graſs inſtead of ſtraw in their ſhoes and boots, in order to walk ſoft and dry *.

The Europeans have ſeveral times attempted to ſow barley and oats. They grow as fine and high as in our countries, but ſeldom advance ſo far as to ear, and never to maturity, even in the warmeſt places, becauſe the froſty nights begin ſo ſoon.

* It is probable this is the very graſs which they call wild-rie in Iceland. They thatch their houſes with it, and account its meal better than that in Denmark. See *Niels Horrebow's Natural Hiſtory of Iceland*, Chap. XXIV. p. 41.

For

For this reaſon, they cannot raiſe many productions of the garden, becauſe the ſeaſon will not admit them to ſow till the middle of June. Even then the ground is frozen beneath, and in September the ſurface freezes hard again. Every thing muſt then be taken up out of the earth, and laid by to keep, except leeks, which will endure the winter. Sallad and Cole will not bear tranſplanting, and remain very ſmall. Radiſhes grow as well here as in other countries. The black Radiſhes are ſmall, and the Turnips ſeldom larger than a pidgeon's egg, but they may be eaten with the greens, and have an excellent taſte. This is all that art can rear in the garden, and even theſe muſt be ſo ſituated as to be ſhelter'd from the North-wind and the ſpray of the Sea-water.

§ 30.

The moſt that grows here is moſs, in ſuch quantities and of ſo many ſorts, that as I was once ſitting upon a rock, I counted near 20 ſorts round me without riſing. One ſort is like a thick ſoft furr. The Greenlanders make this ſerve to ſtop the chinks of their houſes, and uſe it as we do waſte paper.

Another ſort, whoſe fibres are often a ſpan long, and adhere to each other like ſome fungous excreſcences, ſerves them for tinder, and wicks for the lamps. A third ſort looks like tender fir-ſprouts, or the lycopodium, only it produces neither flowers nor powder. Among the leaved kinds of moſs there is one quite white, which ſupplies the reindeers with food in winter, and may even in neceſſity preſerve the life of a hungry man. An Icelander aſſured me that there is another ſort of a dark-brown colour, with broad leaves like young cole, which is uſed inſtead of bread in Iceland, or boiled with milk inſtead of oatmeal. It alſo grows here. They call it there *fiælla gras* or mountain-graſs. They have both a rough taſte at firſt, but when well chewed and ſwallowed, leave a ſweetiſh taſte like rye. The firſt nearly reſembles *muſcus terreſtris coralloides*, and the latter *muſcus pulmonarius*.

As to Fungi or muſhrooms, there grows here the yellow muſhroom, ſeveral alſo red, and ſome in the form of cloves, but they are all very ſmall.

§ 31.

Concerning the Shrubs and underwood, there is one ſort which creeps very low upon the ground like wild-thyme, and bears many bloſſoms, but has neither ſmell nor berries. Another ſort has little round ſmooth leaves, always in pairs, and ſupporting a little downy flower between them. They ſay this ſerves for the food of the rein-deer. Thoſe ſorts that bear berries, called in Greenland berry-graſs, which they gather for kindling fires, are, 1. Thoſe that the Norwegians call Crow-berries, a low, tough plant, with little thick leaves like ſpruce, and white bloſſoms which produce black berries, with a red ſweet juice. Theſe grow here in great abundance. There is another plant quite like this, that bears a violet bell-flower, as large as a coffee-berry, but it bears no fruit.

2. Bill-berries or Whortle-berries.

3. Red Cranberries.

4. *Moltebar, chamæmorus Norwegica,* This grows here too, but never ripens. The leaf and fruit comes neareſt the mulberry, only the fruit is yellow. Its ſtem is the length of a finger, and the flower white with 4 leaves. They grow only in the Northern countries, and are there packed up in little veſſels and exported. They are a very refreſhing delicacy, and a good medicine againſt the ſcurvy.

The Greenlanders gather all theſe berries and eat them with pleaſure, eſpecially the crow-berries, which keep all winter under the ſnow. On the other hand, they don't regard the Juniper-berries at all. Theſe grow much larger and have more ſtrength than in Europe, though the buſh does but creep upon the ground. Three ſorts of Willows grow here, one with pale green leaves, a 2d with bright green pointed leaves, and a 3d with broad downy leaves. The repoſitory of the ſeed of the laſt ſort is filled with a good deal of down. But the cold obliges them to creep upon the ground like the broom-buſhes. The Birches can mount no higher

higher neither, they are ſomething different from ours, and have little dented leaves. But in the bays, where there is a much more genial and durable warmth, theſe buſhes and the Alders, which grow by the ſide of the water-brooks, are as high as a man, and 3 or 4 inches thick; yet they are ſo crooked, that but few of them can be loaded in a boat, neither can this wood (plentiful as it is) ſerve for fireing; but for their fires they muſt cut turf, gather floating wood, or import coals or fire-wood from other countries.

According to the report of the Greenlanders theſe ſhrubs grow in the Southern parts of this land twice the height of a man, and as thick as a man's leg. The wild Service-tree alſo grows there in abundance, and brings its fruit to maturity. They muſt have Aſps there too, becauſe the ſea ſometimes throws in ſome of its branches here. They likewiſe talk of a kind of wild Pea, and ſince they have ſeen the uſe we make of them, they boil and eat them. They alſo mention a fruit growing there, which, according to their deſcription comes near to our large yellow plums, and which they even compare to oranges. But the further we go north, the more naked and ſteril is the land, until at laſt nothing is to be found but bare rocks.

§ 32.

We ſhall conclude the account of the Vegetables with thoſe that grow in the Sea. The eyes of men have probably diſcovered the leaſt part of them, yet they are as numerous and various, and why may they not be as uſeful, as the products of the land, had we but a ſufficient knowledge of them? It has been long obſerved, that the Ocean is as diverſified in its form beneath, as the land above, that there are level plains and champains, ſuch as the broad ſand-banks, and alſo hills and vales. The iſlands and the rocks are only the uppermoſt ſummit of the mountains of the ocean, and the higher and ſteeper the ſhore is, the deeper is the ſea beneath it. The plumb-line alſo evidences ſufficiently, that there are different ſorts of ſoil in the bottom of the ſea, for it ſometimes brings up ſlime and mud, and at other times all kinds of ſand. Therefore we

may ſuppoſe that the bottom of the ſea is grown over with plants and herbs, a part of which is now and then broken off by the ſtorms and caſt upon the ſtrand; nay 'tis poſſible that large trees may be growing there; for ſometimes the fiſhers lines entangle in them, and bring up broken branches, which have hitherto only ſerved to decorate the cabinet of the virtuoſo on account of their rarity, but their true intent and uſe in the ſtore-houſe of nature has not been determined. However they certainly ſpread a table for many, (and could we penetrate enough into that œconomy, we might perhaps ſay, for moſt) of the inhabitants and hungry monſters of the ocean, that ſeldom or never preſent themſelves to our view. In favour of this, I have obſerved, that the ſmalleſt and tendereſt ſea-plants, that don't grow far from the ſtrand, harbour and feed a multitude of worms or animalcules ſcarce viſible to the eye; and that ſometimes the larger and ſtronger ſea-leaves that are caſt out from the deeper receſſes of the ocean, bring with them the marks of the tooth by holes eat through in various ways.

The Tang or Sea-graſs is commonly of a dark green or brown colour. There is little here that reſembles the graſs which grows in the depth of the ocean, but is moſtly like herbs. The tender roots ſerve rather to anchor the plant than to nouriſh it, becauſe, as a native of the waters, it can imbibe nutriment every where. Theſe roots embrace the rocks, and looſe ſtones, and even the muſcles ſo faſt, that 'tis diſengaged with difficulty, ſo that nothing but the moſt vehement ſtorms and the moſt violent agitation of the billows that even roll along large ſtones, can break its hold and caſt it upon land. The ſmalleſt ſorts plant themſelves neareſt the land, and are from a finger to a foot long. I believe I once counted 20 ſorts of theſe. The deeper the ſea deſcends, the taller and broader are the plants, and the more diverſified from thoſe that take their ſtation near the land. The ſeed-pedicles may be plainly ſeen in the leſſer ſorts, formed like peaſe and bean pods, and filled with little black corns. But I never once could find that theſe little grains arrived to any ſolidity or maturity, to furniſh ſeed for the propagation

gation of the plant; therefore I ſhould rather imagine that the tough ſlime that enwraps them, may be ſuppoſed to be the *ſemen*. Some of them look like oak-leaves, others like peaſe-ſtraw, locks of hair, peacocks feathers and other things. But further from the ſtrand the long ſea-graſs lies, and is like the weeds ſwimming on ponds. This twiſts itſelf together like a rope by the rolling of the waves, often as thick as one's arm, and ſeveral fathom long. Some look like a great calve's chaldron. The largeſt has a hollow ſtem 2 or 3 fathom long, 'tis ſlender beneath at the root, but an inch or two thick above; its leaf is 2 or 3 fathom long, and above a yard broad. Another of the long broad ſorts has a flat compacted ſtem, that divides the leaf in the middle. If we dry theſe 2 ſorts in the ſhade, eſpecially their ſtems, on the firſt there congeals a fine ſalt in long ſubtil cryſtal particles, and on the other a kind of ſugar. This, very like, was the *alga ſaccharifera*, which *Bartholin* ſays the Icelanders eat with butter. The ſheep like to eat it in winter, and the Greenlanders, nay even the Europeans muſt put up with it, when they can get nothing elſe. But the Greenlanders frequently eat a bright red and green leaf, very tender, as a refreſhment, as we do ſallad, which is ſerviceable to them againſt the ſcurvy.

I ſaw none here either of the ſoft and porous ſea-productions or trees, or thoſe of the ſtony kind, ſuch as are found near Norway, and are deſcribed in Pontoppidan's natural hiſtory of that country;* and I ſaw but one little branch of the Coral tree; though a pretty large tree of it was once ſent to Copenhagen; and 'tis probable there is no ſcarcity of the other ſorts here too.

* Chap. VI, § 3.

BOOK II.

Of the Beaſts, Birds and Fiſhes.

CHAP. I.

Of the Land Animals.

§ 1.

UNFRUITFUL as this Land is, yet it affords nouriſhment to ſome, though but very few kinds of beaſts, which furniſh the natives with food and raiment. They are beaſts that can only ſubſiſt in the cold northern countries, and will find a maintenance even in Spitzberg, and ſuch places where no man lives.

Of the wild-game kind here are Hares and Reindeer; hares are in pretty good plenty, the reindeer have been plenty too, but are now grown very ſcarce.

The hares are white both winter and ſummer, at leaſt I ſaw no grey ones, ſo that they may perhaps be ſomewhat different from thoſe in Norway, which are grey in ſummer and white in winter. They are pretty large, and lined with a little fat between the ſkin and fleſh; they live upon graſs and white moſs, but are not at all regarded by the Greenlanders.

The reindeer are the northern deer, that are not only met with in Greenland, but alſo in Spitſberg, Siberia, Norway, Lapland and the northern parts of America. But they cannot ſubſiſt in warmer countries, where they have not the pure mountain air to breath in, nor can crop the tender graſs and moſs. It is well known that the Laplanders have whole herds of ſeveral hundred head of reindeer, which like the cows, ſerve them for fleſh, milk and cheeſe, draw their ſledges loaded with their baggage, nay and muſt ſerve as poſt-horſes too. Theſe here in Greenland are wild, can run

ſwift, and having a quick ſcent, they rarely let the hunter ſteal upon them, if the wind blows from him to them. They once caught a young one and bred it up; it grew as tame as a cow, but becauſe it did all kind of miſchief to the Greenlanders, they were obliged to kill it. The largeſt are of the ſize of a two years heifer. Their colour is commonly brown or grey, with white bellies; their ſkin is very thick of hair, which is above an inch long. Their antlers or branching horns differ from thoſe of the common buck only in their being ſmooth, grey, and of a hand's breadth at the top. They caſt them every year towards ſpring. As long as the new growing horn is ſoft, it is clad with a woolly ſkin, which the beaſt afterwards rubs off. In ſpring they get new hair, which is very ſhort; at this ſeaſon the beaſt is alſo very lean, and the ſkin very thin, and of little value; on the other hand, in autumn the ſkin is very thick and full of hair. They are lined then with two or three fingers thick of fat between the ſkin and the fleſh, and are full of blood. Thus, as *Anderſon* in his *Hiſtory of Greenland* obſerves, of all the beaſts of the north, they can better endure the warmth of ſummer and the amazing cold of winter. Their fleſh is tender and well taſted. They are very cleanly and contented creatures: In ſummer they regale themſelves on the little tender graſs in the vallies, and in winter they dig after the white moſs under the ſnow between the rocks. Formerly there were the moſt reindeer at Ball's-river, and the Greenlanders caught them by a kind of clapper-hunt; that is, the women and children ſurrounded a certain ſpace of land, and where people were wanting, they ſet up logs of wood covered with turf on the top to look like men, and thus marching forward frightened them, till they drove them into a narrow defile or paſs, where the hunters killed them with their darts; or the women drove them down to the ſide of ſome bay, and then hunted them into the water, where the men killed them with harpoons or darts. But ſince they have got powder and ſhot, they have thinned them very much. Many Greenlanders ſtill neglect their beſt fiſh and ſea

capture for this hunt, and ſpend their prime ſummer months to get a couple of ſkins to make a figure in.

The further we go north, the fewer reindeer we meet with. Yet there are ſome found on Diſko-iſland. Their being found on this iſland gave occaſion to the following fabulous ſtory, that a gigantic Greenlander diſſevered this piece of land from Baal's-river, and towed it thither with his kaiak. He intended to have united it with the main land, but becauſe the curioſity of a lying-in woman tempted her to peep out of her tent, he could not quite compleat his ſorcery. They ſtill ſhow the hole in the rock thro' which he drew the rope, as a token of the truth of it. *

The foxes are leſs, and of ſomewhat different ſhape than thoſe in the ſouth countries. They approach the neareſt to the rock-foxes or peſzi, as they are called in Siberia. Their head and feet reſemble a dog's, and they bark almoſt like a dog. Moſt of them are blue or grey, but ſome white; they are very thick of hair in winter. They don't change their colour, only when the blue ſort change hair, they become ſomewhat ſallow, and are then good for nothing. They live upon birds and their eggs, and when they can't get them, upon crow-berries, muſcles, crabs, and what the ſea caſts out. I could gather no ſigns of their ſingular cunning, only that they plaſh with their feet in the water, to excite the curioſity of ſome kind of fiſhes to come and ſee what is going forward, and then they ſnap them up; and the Greenland women have learnt this piece of art from them. They have their holes among the crevices of the rocks. One way the Greenlanders catch them is by a trap, which is built of ſtone like a little houſe, in which a piece of fleſh is tied to a ſtick, which when the fox lays hold of, it pulls a ſtring, by means of which a broad ſtone falls before the mouth of the trap. Another way is by ſpringles of whale-bone, which they lay over a pit in the ſnow filled with capelins; mean while a Greenlander ſits near in a tent of ſnow, and when the fox comes, draws the ſpringle cloſe. Another method is by a deep pit dug under the ſnow, then covered ſlightly

* See Mr. *Paul Egede's Continuation of the Relation*, &c. p. 93.

and made even, and ſtrewed with capelins. The blue fox-ſkins are eagerly bought up by the factors. If the Greenlanders are in want, they will eat foxes rather than hares.

Theſe creatures are not hurtful but beneficial to them. The white bears, and they only, are fierce and miſchievous. They are often ſeen in the ſouth and north part of Greenland, alſo in Hudſon's-bay, in Siberia, and in Spitzberg moſt of all. They have a long narrow head like a dog, and are ſaid to bark like a dog. Their hair is long, and as ſoft as wool. They are much larger than the black ones, and often 3 or 4 yards long. Their fleſh is white and fat, and is ſaid to taſte like mutton; the Greenlanders like to eat it. They have a great deal of fat, out of which good train is melted, and the fat of the paws is uſed in medicine. They go upon the flakes of ice after the ſeals and dead whales; they alſo attack the morſe or ſea-lion, but this creature defends itſelf nobly with its long teeth, and ſometimes maſters them. They ſwim from one flake of ice to another; when they are attacked they defend themſelves, and briſkly encountering a boat full of men, many a man loſes his life. But if they are purſued, they dive and ſwim on under the water, according to the relation in the deſcription of Spitzberg. When they are upon land they live upon birds and their eggs, and if they are impelled by hunger they will devour men, and the dead bodies out of the graves. In winter they immure themſelves in the holes between the rocks, or bury themſelves in the ſnow, till the ſun invites them abroad again; then they are allured by the ſcent of the ſeals fleſh to hunt out the Greenland houſes, which they break into and plunder. The Greenlanders in their turn ſet up the hue and cry after the robbers, ſurround them with their dogs, and kill them with their lances and harpoons, but many a time loſe their own lives in the fray. There is very ſeldom any ſeen in the country round Good-hope, but they have killed ſome Greenlanders this winter near the colony in the South-bay.

The

The Greenlanders alſo give out that they have ſeen black bears, which either fear or fancy hath magnified to the ſize of 6 fathom long. But there are more that talk of a kind of Tiger, which they call *amarok*. They ſay they are white, ſpotted with black, and as large as a calf, but no European has ever yet ſeen any of them. This may perhaps be the ſort of ſpotted bears that go upon the ice from Greenland to Iceland. *N. Horrebow, loc. cit.* § 24.

The Greenlanders have no tame beaſts but dogs of a middle ſize, which look more like wolves than dogs. Moſt of them are white, yet there are ſome with thick black hair. They don't bark, but growl and howl ſo much the more. They are ſo ſtupid that they can't be uſed in hunting, only to drive the bears into a corner or decoy. They uſe them inſtead of horſes, harneſſing from 4 to 10 dogs for a ſledge, and in this pompous figure viſit one another or draw home their ſeals over the ice, tho' the latter can be done only in Diſko, where the bay freezes over. Therefore they are valued as much by the Greenlanders as horſes are by us. * Some of the Greenlanders will eat the dogs, nay all of them when pinched with hunger; they uſe their ſkins as coverings for their beds, and alſo to border and ſeam their cloaths with.

In the year 1759 one of our miſſionaries brought 3 Sheep with him from Denmark to Newherrnhuth. Theſe have ſo increaſed by bringing ſome 2, ſome 3 lambs a year, that they have been able to kill ſome every year ſince, to ſend ſome to Lichtenfels for a beginning there, and after all to winter 10 at preſent. We may judge how vaſtly ſweet and nutritive the graſs is here from the following tokens, that tho' three lambs come from one ewe, they are larger even in autumn, than a ſheep of a year old is in Germany, and that they often get more than 20 pound of ſuet and 70 of fleſh from one ram. The meat has but little lean on it, but the fat is ſo mild and tender that one may

* *Ellis* mentions all the ſame things of the dogs of the Indians in Hudſon's bay, p. 163.

eat

eat it without prejudice. This little breed of ſmall cattle ſtands our brethren in very good ſtead, eſpecially on account of the great decreaſe of rein-deer, and the ſmall ſtock of butter. They could probably paſture 200 ſheep on the little plain round New-Herrnhut during the ſummer, but then the ſummer laſts only four months, and for the long winter after, they muſt ſearch out the ſmall quantities of graſs among the old abandoned dwelling-places of the Greenlanders, and bring it by water with a great deal of trouble; on this account they will hardly be able to winter more than ten ſheep.

Formerly they kept cows too at Good-hope, but the coſt and trouble was ſo great, that they gave it up again long ago. They might keep goats and pigs here with leſs trouble; but they decline it becauſe thoſe beaſts are unruly, and the tents of the Greenlanders, which are of ſkins, and their proviſions, which often lie in the open air, would have no compliment paid them by thoſe creatures.

§ 2.

There is neither a great number nor variety of land birds, becauſe there is but little food for them; yet there are a good many *rypen*, as they are called in Norway, that is the northern partridges, which only frequent cold countries and the Alps. In Switzerland they call them ſnow-hens. They are grey in ſummer and white in winter. Some people imagine that they keep their feathers, and only change their colour; but we here have taken ſtrict notice that they caſt their feathers every ſpring and autumn, and get new ones; only the bill and the top of the tail-feathers remain grey. In the ſummer they reſort to the hills, where they find the moſt crow-berries, which they feed upon together with the leaves. They do not retire far from the ſnow, becauſe they like the cool; but when the ſnow falls too abundantly for them in winter, they are obliged to betake themſelves nearer to the ſea, where the winds ſweep ſo much ſnow from the rocks, that they may gather their food. Man reaps the benefit of this

this nearer approach to his hand, and they prove a wholeſom and reliſhing repaſt to him.

There are ſo many pretty things reported of this bird to the praiſe of the manifold wiſdom and providence of God over the poor irrational creatures, that one could read them with pleaſure; but they are not all to be depended upon, and ſome of them contradict themſelves. Thus they pretend to have obſerved, that in order to have a little ſuſtenance for the long winter, it gathers in a harveſt of berries near its neſt, which is ſaid to be built in the higheſt rocks. Alſo, that towards winter it ſtuffs its craw quite full, then beds itſelf in the ſnow for warmth, and is nouriſhed all the winter by the ſtock in its ſtomach. If this is not related of ſome other bird (which by the deſcription, it does not ſeem to be) then it belies the Greenland partridge; for we ſee them all the winter long flying in great numbers about the rocks, where they daily ſeek and find their food. A kind providence is more manifeſt in other reſpects. It is a ſilly bird; if a little hedge or barricade of twigs or ſtones is ſet to faſten a ſnare or nooſe to, it does not ſtep over, but out of ſtupidity runs into the ſnare. I myſelf have obſerved, that when it ſpies a man, inſtead of hiding itſelf between the ſtones, it betrays itſelf by its noiſe and by ſtretching out its neck. It ſtands unconcerned when the fowler takes aim at its life, and when it is frightened on the wing by ſtones, it perches again preſently and ſtands gaping at its foe. Only indeed in winter they lie flat upon the ſnow to conceal themſelves, as if they had more ſenſe in the cold ſeaſon than the warm. Now as this bird is very eagerly hunted after by the birds of prey, it appears to me that the divine Providence had an eye to its preſervation in the change of its colour, ſo that in the ſummer it is dreſt in grey like the rocks, and in winter like the ſnow, that the murderous bird of prey may not diſtinguiſh it from the floor on which it ſits. Again the claws of its feet are provided with thick balls covered over with ſmall feathers like wool (contrary to the make of other land-birds, which procures it the name *lagopus*, that is, hare's-foot) very likely that it may the better endure the cold; and its toes are not

ſeparated

ſeparated all the way up, that if it ſhould unwarily venture over too wide a water, and wearineſs make it drop in, it may be able to ſave itſelf by ſwimming, and perhaps that it may ſit on the waters in ſafety from the robbers of the air. I myſelf ſaw a young one, that the Greenlanders would have taken, fall into the water in its flight, and ſwim like a water-hen. I have alſo ſeen that this very gentle bird, yet when it is caught, cannot be tamed as a captive, but refuſes all food, and dies for grief in an hour or two.

As to ſmaller birds, here are ſnipes, that live moſtly on the little ſhell-fiſh on the ſtrand; they are good to eat, but very ſmall. Beſides theſe, ſome kind of little ſongſters favour us with a viſit in ſummer, when the ſeeds of the herbs, and eſpecially the ſcurvy-graſs, are ripe. One of theſe reſemble a ſparrow, only it is ſomewhat larger, more beautiful, and ſings agreeably. Another is like the linnet; it is very ſmall, part of its head is as red as blood, and it ſings vaſtly agreeable. The Norwegians call it *iriſk*. They may be both made tame and fed with groats, but they ſeldom live out the winter becauſe of the heat of the rooms. They are ſometimes thrown by a ſtorm on board a ſhip when it is 80 or 100 leagues from land. A third ſort is like the wagtail, and is called *Steenſquette* in Norway; it lives upon worms. And then I have obſerved by the waterfalls among the uninhabited rocks a little ſinging bird with a grey back and a white belly, which muſt be either the foſſe-fald * (water-fall) or the ſnow-bird † deſcribed by Pontoppidan. The Greenlanders ſay, that theſe birds abide during winter in the clefts of the rocks.

As to foreign birds, the Europeans have brought hither common poultry and pigeons, but they are too expenſive to maintain. It would be eaſier to maintain tame ducks, but as they venture too far out to ſea, they are never ſafe from being driven quite away by the waves in a ſtorm.

* Vol. II. p. 138.
† p. 182.

Of

Of birds of prey we find here the great dark-brown eagle, which is eight feet long, if meaſured when its wings are extended. They not only prey upon land-birds but alſo ſea-birds. They watch from the land where they dive, and thither they haſten, wait at the ſpot till they riſe, and then ſeize them. They will alſo draw a young ſeal out of the water with their talons. There are alſo grey and ſpotted falcons, likewiſe owls, which are white. Theſe ſets of robbers are not numerous, and reſort moſtly among the mountains. On the other hand the ravens, which are conſiderably larger than ours, have their reſort in great numbers about the houſes, help the Greenlanders off with what they have, and often pull their leather-boats to pieces out of hunger; but they are obliged to live moſtly upon ſea-inſects, as muſcles, ſtar-fiſhes, &c. Theſe they drop from a great height upon a rock to break them, but when they are very hungry they ſwallow ſhell and all. They eat alſo crow-berries. They are hard to be ſhot, but the Greenlanders catch them in ſnares, and if there is a ſcarcity of whale-bone they uſe their feathers for fiſhing lines. When they fly about in a reſtleſs manner making a noiſe in the air, it is the preſage of a ſtrong ſouth-wind and ſtorm.

As to inſects and vermin, there are here ſome ſmall gnats, and great ones in ſuch quantities, that in hazy ſummer-weather we do not know where to ſcreen ourſelves. Their ſting makes the part ſwell; but they laſt only about ſix weeks. Round the Greenland houſes, where half rotten bones are never wanting, the blowing-fly ſwarms. We ſee but few of the little ſtinging flies, and ſeldomer a little kind of humble-bees that gather their food from the flowers. I ſaw a couple of yellow butterflies, but no catterpillars.

There are all ſorts of earth-worms and maggots, but no venemous vermine, except ſmall ſpiders, no ſerpents, toads, frogs, rats, mice, or ſuch things. Theſe creatures can as little endure this cold country, as the northern part of Norway.

They know nothing here of fleas, and ſuch other vermin as we find in houſes elſewhere; and while I was in the ſhip, I took notice that a dog that was full of

them

them, was quite delivered as ſoon as we arrived between Shetland and Iceland. On the other hand the Greenlanders are ſo much the more infeſted with lice.

§ 3.

Deſtitute as the land is of living creatures, the riches of the ſea make it up, as well in variety as multitude.

Firſt, with relation to the winged tribe, the ſea-fowls have all alike webbed feet like a gooſe; their legs are commonly ſituated pretty far behind and bent backwards, which makes them unſkilful walkers, but ſo much the better practitioners in ſwimming and diving. All of them, and eſpecially thoſe that muſt dive deep, are furniſhed above with a plumage thick and cloſe, and underneath are copiouſly ſupplied with a veſtment of ſoft down, which, with the fat between their ſkin and fleſh, and their fulneſs of blood, ſerves for warmth, and for the greater conveniency of ſwimming. It is alſo obſerved of ſome, that when the wind is high, they always ſwim or fly againſt it, that their feathers may not be diſconcerted. Theſe birds muſt be ſhot from behind, becauſe the ſhot cannot eaſily penetrate the feathered coat of mail guarding their breaſt and ſides. Some have only three claws to their feet, others have alſo a fourth behind, which is very ſhort, but yet ſupplied with a nail as well as the reſt. Some have ſhort wings, but are ſo much the better qualified for diving, and therefore remain moſtly on the water. But theſe are diverſified again by their bills, for inſtance, ſome have them broad and dented in as the duck, others round and pointed, as the willock. Again others are furniſhed with long wings, as ſea-mews or gulls, but then they cannot dive, but muſt watch on the wing for their prey; therefore they are provided with a long crooked bill. Now as the difference of the outward form of the wing and bill, by means of which they get their livelihood, is more plain and palpable to the ſenſes, than the difference in the number of the wing and tail-feathers, &c. therefore I will divide them into the three claſſes of duck, willock, and mew or gull, though

though ſome might with greater propriety, on other accounts, be ranked to ſome other claſs.

§ 4.

Among the fowl of the duck genus that have ſhort wings and a broad dented bill, belong:

1. The wild grey geeſe, which are better known in the warmer countries than here. They come into this region the beginning of ſummer probably out of the neighbouring America, to breed their young, and towards winter they take their flight back again.

2. The wild ducks, which frequent ſometimes the freſh-water and ſometimes the ſalt. We have obſerved two ſorts of them, one with a broad bill called in Greenlandiſh *kertlutok*, which is like the tame duck almoſt in every thing; and another whoſe Greenland name is *pekſok*, which has a long ſharp bill, and a tuft upon its head. They hatch their young by the freſh-water ponds. They ſay there is alſo a third ſort, called in Norway *ſtock-duck*, (barnacle, or Soland Gooſe) it is of an aſh-grey colour with a black breaſt. Some have imagined that theſe do not lay any eggs, nor propagate their ſpecies in the natural way that other creatures do, but that they are generated from the ſea-ſlime or froth which ſettles on old wood driving in the ſea. They fancy this ſlime breeds firſt, a ſhell-fiſh (called *concha anatifera)* the ſhell-fiſh breeds a worm, and the worm in time gets wings, and then creeps out of the egg as a chick does, launches into the ſea, and at length grows to a compleat duck. This gave riſe to the ſaying, that this fowl grows upon trees. Many of the ancients were of this opinion, and therefore one of their celebrated univerſities declared, that it might be eaten in lent, without any offence to the conſcience, becauſe it was of the fiſh-kind. But the abſurdity of this notion has long been detected, and it has been proved that this bird lays eggs, and a great many too, and hatches them like the other fowls, and that the concha anatifera, that faſtens itſelf to the rotten-wood, is a peculiar ſpecies of muſcle or polypus. See *Pontoppidan's Natural Hiſt. of Norway*, Part II. Chap. II. § 12. and Chap. III. § 4.

3. The

3. The ſea pheaſant, which the Greenlanders call *aglek*, is a leſs bird than a duck, grey above and white beneath.

4. *Tornauviarſuk*; it is very much like the bald-coot, only a broader bill. It is a beautiful black bird, the ſize of a little duck; has white ſpots upon the body, and red ſtreaks upon the head. It is probable it was not known in Norway, becauſe Mr. Egede could give it no name in his Greenland Dictionary.

5. The *eider*-fowl or black duck, *anas plumis molliſſimis*; it is one of the prettieſt and moſt profitable birds of the duck-claſs; its uſefulneſs conſiſts partly in its fleſh, which here moſtly ſupplies the place of other freſh meat, (yet it is to be obſerved, that all ſea-fowls taſte fiſhy, trainy, and unpleaſant, though ſome more and ſome leſs;) it is very profitable too, on account of its ſkin, of which both the Greenlanders and Europeans make their fineſt warmeſt under-garments; alſo for the ſake of its eggs, which in June and July are gathered in great numbers and eaten. But this fowl is moſt celebrated for its valuable eider-down, which is plucked off from it in great quantities, after the coarſe feathers are pulled out. Yet this is not worth much, becauſe it is apt to heat by lying, and does not ſwell and diſtend itſelf rightly; therefore it is called dead-down. The beſt is found in their neſts, where the tender mother drops it or plucks it off her own body to provide a ſoft warm bed for her young brood. But this is mixed with all ſorts of dirt and dung, from which they cleanſe it on a ſort of harp or ſieve, making the ſtrings to vibrate with a ſtick, ſo that the dirt and what is heavy falls through, and the light down adheres to the ſtrings. If their eggs are taken away, as people often do in Iceland, where they take great pains with them, they lay again the ſecond and third time, always four eggs, and every time pull off freſh down for the neſt.

But there are two ſorts of eider fowls. The Greenlanders call the moſt common ſort *mittek*. The hen has yellowiſh feathers bordered with black, and appears grey at a diſtance. The cock is black beneath and white above, has a violet-coloured head and white neck. The other ſort they call *kingalik*, i. e. *naſutus*,

becauſe it has an orange-coloured protuberance like a comb growing between the noſtrils upon its bill; but it alſo diſtinguiſhes itſelf from the others by its colour, for the cock is black all but its white wings and ſome white ſpots upon its back, and the hen is browner. They are both larger than a common duck; there are moſt of the firſt ſort. We ſee but few of them while they are breeding in ſummer, but in winter great flocks of them fly out in the morning from the bays to the iſlands in queſt of their food, which is moſtly ſhell-fiſh; and in the evening they fly back again to the peaceful harbours for a night's lodging. They never fly over the land, but follow all the meanders of the winding waters. But if a ſtrong wind blows, eſpecially out of the north, they take care to keep under ſhelter of the land. At ſuch times they are ſhot from a neck or point of land, and fetched out of the water by the Greenlanders in their kaiaks or little canoes. But thoſe that are wounded and not killed outright, dive to the bottom, lay hold of the ſea-gra[illegible] with their beak, and ſeldom riſe any more *.

§ 5.

The ſecond claſs of ſea-fowl with a round pointed bill, and ſhorter wings than thoſe before-mentioned, affords a greater variety both in ſize and ſhape, though indeed as to colour they are almoſt all black and white, yet with different mixtures. I will begin with the largeſt.

1. *Tuglek*; its colour is like that of a ſtare, it is about the ſize of a turkey, and is a kind of loo. Its feathers are white beneath, and black above ſpotted with white; its neck is green with a white ſtriped ring, and its bill is ſtraight and pointed, four inches long and one inch thick. The length of this fowl from head to tail is full two feet, and acroſs the extended wings, it is about five feet. It has very long legs, bending very much backward, gooſe's feet, and a very little claw behind. It is probable that this is the *langivie* or *ſtorfug-*

* Very lately was publiſhed at Copenhagen in 8vo. *A natural hiſtory of the eider-fowl*, by *Mort Thrane Bruinnich*, in which more is ſaid of this bird.

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len of Pontoppidan, of which many pretty things are obſerved.

2. Th *emmer* or *penguin*, called by the Greenlanders *eſarokitſok* (*i. e.* little wing) and in the Orkneys, ember-gooſe, is not much different from the foregoing, excepting that its wings are ſcarce a ſpan long, and plumed with ſo few feathers that it cannot fly at all. Its feet ſtand ſo far behind, and are bent ſo far backward, that it is hard to conceive how the bird can ſtand. Therefore the Norwegians think that it is never ſeen on ſhore only the week before Chriſtmas, which for that reaſon they call emmer-week, and they alſo imagine that the hen does not brood and hatch her two eggs (for ſhe is ſaid never to lay more) on the land, but between her wings and her rump.

3. The *Sharf*, in Greenlandiſh, *okeitſok*, that is little-tongued, becauſe it has ſcarce any tongue, and makes no ſound at all; is ſhaped almoſt like the preceding, but has a very long bill and legs, and might very well be called the ſea-ſtork. It is ſo voracious, that it will devour an incredible number of fiſhes, which it fetches up from a depth of 20 or 30 fathom; and like the ſtork it ſwallows them whole, even though they are a foot and half long, nay even flounders that are a foot broad. It never can be ſhot but when it is buſy in gorgeing itſelf with theſe morſels. Elſe it is very vigilant, and can look well about it with its large prominent fiery eyes, which are encompaſſed with a yellow and red ring.

Theſe three ſorts may moſt properly be reckoned to the *mergi* or cormorant-genus, of which Johnſton counts twelve ſpecies in his *Hiſtoria naturalis de Avibus*, L. IV. Chap. VII. He ſays ſome of theſe can be tamed, and trained to catch fiſh.

4. The *lumm*, in Latin *colymbus*, in Engliſh *diver*, loo or loon, approaches the neareſt to the ſea-ſtork, but has the longeſt wings among all the ſhort-winged claſs; therefore it flies very high, contrary to the manner of the reſt. It has a dark-grey head, a light-grey back, and a white belly. The hen lays her eggs near to ſome freſh-water pool, and abides ſitting in her poſt, even when the place is overflowed. This fowl is

here called the ſummer-bird, becauſe the natives cannot depend upon a permanent thaw till this harbinger of the ſummer makes his appearance. Therefore he muſt keep his winter quarters in warmer countries, like the wild geeſe and other ſuch ſea-fowls, which are ſeen here only in ſummer. The noiſe he makes is like the ducks, from whence it is probable he got his Greenland name *Karſaak*. His cry is looked upon as a preſage, ſometimes of rain and ſometimes of fair weather, according as he contracts it ſhort, or lengthens it in a chearful tone.

5. The willock, in Latin *alca*, and in Greenlandiſh *akpa* *, is as large as a common duck, and has a coal-black back and white belly. They remain in flocks far off at ſea, and do not approach the land till the moſt intenſe cold ſets in, and then they enter in ſuch vaſt numbers, that the waters between the iſlands are like as if they were covered with a black cloth; then the Greenlanders not only kill them with their darts, but drive them in flocks aſhore, and catch them with their hands, becauſe they can neither run nor fly much. In February and March the Greenlanders live moſtly on theſe birds, at leaſt here in the opening of Ball's river, (for theſe fowls do not viſit every where). Their fleſh is the moſt nouriſhing and tender of all the ſea-fowls, and they make moſt of their under-garments of their ſkins.

6. The ſea-pidgeon (in the Greenland language, the bird of the ſtream, becauſe he ſeeks his food where the ſtream is the ſtrongeſt), is like the willock in almoſt every thing, except its being leſs, and having a fine vermilion-coloured bill and feet, which are grey in winter as well as the body.

7. The northern ſea-parrot has a beak and claws an inch broad, thin, ornamented with yellow and red ſtripes, crooked and ſo ſharp, that he can maſter his enemy the raven, and draw him down under the water with himſelf. As to the reſt it looks like the alk or willock, only it is leſs.

[* Vulgarly called *awks*.]

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8. There is another ſort of ſea-parrot, which the Greenlanders call *kallingak*, it is black all over, and as large as a pidgeon.

9. The *akpalliarſuk*, or ſea-ſparrow, which its beak reſembles; in Newfoundland called ice-bird, becauſe it is the harbinger of ice; is no larger than a fieldfare, but elſe ſhaped like a willock.

10. The leaſt bird is a ſea-ſnipe, which like the land-ſnipe lives on the little white cockles. It might be called an amphibion, for it can ſhift for itſelf both by land and water, two of the claws of its feet being joined by a gooſe-web, and the third at liberty like a land-bird.

§ 6.

Now we come to the third claſs, the birds with long wings and bills.

1. The *moeve*, in Latin *larus*, and in Greenlandiſh *navia*, our gull or mew. This is the moſt known. But this ſpecies is again ſubdivided into ſeveral kinds. The Dutch call the firſt ſort burgomaſters, and the other ſorts ſenators, the Norwegians call the firſt *ſchwartbakker*, becauſe their backs are black. It is the ſize of a duck. The other ſorts differ from this partly in the ſize, (the ſmalleſt being no bigger than a pigeon), and partly in the colour, ſome being grey, others bluiſh, and others almoſt entirely white. They have a long ſmall bill, rounded in at the tip, with a riſing almoſt like the barb of a harpoon to ſtrengthen and enable them to hold their prey the better. The noſtrils, which are up cloſe to the head, are ſomewhat long and wide. The wings are very long, with which the bird keeps itſelf hovering in the air, watching for its prey, and as ſoon as it ſpies any thing, it darts down upon it like a hawk. It can alſo dive a little, yet it ſeldom ſettles upon the water, except when it wants to reſt itſelf, and can light of no ice nor wood. They moſtly hover over the ſhallow rocks to catch up the fiſh that are waſhed upon dry ground by the raging waves. But this bird is well known in all maritime countries, and, as far as I can recollect, on the lakes of Switzerland.

Johnſton deſcribes eight ſorts of them, moſt of which frequent the rivers.

2. The fifth ſort of gulls is called by the Dutch *mallemucke*, i. e. the fooliſh fly, becauſe they fall upon a dead whale as eagerly as a fly, and ſuffer themſelves to be killed. Indeed all gulls are fooliſhly bold, and eaſy to be ſhot. The Norwegians call this bird *havbeſt*, ſea-horſe *. They ſeldom approach the land, but ſwarm in ſo much the greater abundance every day about the ſhips even 80 leagues off at ſea, to catch up any fleſh thrown overboard. If they have eat too much, they throw it up, and eat it again till they are tired. *Anderſon* gives an extenſive anatomical deſcription of this bird in his account of Greenland, p. 177—183.

3. A ſixth ſort the Norwegians call *jo-dieb*, and the Dutch *ſtrunt-jager* †, becauſe he perſecutes the other gulls till (according to the vulgar notion of the ſailors) they drop their excrements out of fear, which, as they ſay, he catches flying, and ſo quenches the thirſt he has contracted from eating the fat of the whale. But the truth is, that being himſelf no ſwimmer, and only reſting on wood or ſea-graſs, he tries to rob the gulls, who are more ſkilful fiſhers, of their prey, which they are obliged to let fall as ſoon as they begin to cry out. Therefore he may be juſtly called the ſea-robber. It often makes diverſion for the ſailors in an idle hour. *Linnæus* deſcribes him amply, under the name *Labben*, *larus rectricibus intermediis longiſſimis*.

4. The *tattaret*, ſo called by the Greenlanders becauſe their cry has the ſound of the name. It is our little common gull. It is the moſt beautiful, though the leaſt of the gulls; moſtly quite white, but on the back ſky-blue. They are birds of paſſage, that ſpend the winter in warmer countries, but are ſome of our earlieſt viſitants have. They reſemble a pigeon the moſt, have a ſhort, crooked, yellow bill, and only three claws on a foot. They follow the courſe that the ſmall herrings ſteer, at which time the Greenland boys

[* It is probably what we call boobies.]

[† Probably what ſome of our ſailors call the *man of war bird*, and at Newfoundland the dung-fowl.]

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are very dexterous in catching them with a ſnare or hook, with a fiſh at the end of it, which is faſtened to a faggot of bruſh-wood. They make their neſts in flocks together, on the ſteepeſt precipices of the rocks; and if a perſon goes by underneath, they all take to the wing and make a frightful noiſe, as if they would, forſooth, terrify him from their borders.

5. The leaſt of the claſs of long-winged birds is the Taern, *hirundo marina*, in the Greenland tongue *imerkoteilak*, i. e. a diver *. It is larger than a ſwallow, but its head and long forked tail is very much like it. Its colour is whitiſh, only it has a black ſpot upon the head like a calotte †; it has an exceſſive long ſharp bill in proportion to its ſize. It is alſo a bird of paſſage. Martens calls it *kirmoeve* in his deſcription of Spitſberg, and has pictured it very prettily, as well as moſt of the ſea-fowl there.

There are ſome other ſorts of birds both in the ſouth and north parts of Greenland, that are not ſeen in this latitude, ſo as ours are not ſeen in ſome other parts. Thus further north there is a kind of alks, that are white all over, and much leſs than the black ones. The Greenlanders that live in the extremeſt parts of the north, where there are no European colonies, relate that a ſmall bird, which they call *akpallit*, ſhaped like a pigeon, comes every ſummer acroſs the water, probably from America, in ſuch numbers that they make the freſh water quite foul. They are ſo tame and familiar, that they go into the tents, but the Greenlanders are afraid to touch them; becauſe when a bird comes into a tent, they look upon it to be a ſign that ſomebody will die in that tent. They talk alſo of a ſort of *penguins* in the north, that like quarrelling and biting ſo much, that they fall upon the Greenlanders in their Kajaks.

[*] Our Newfoundland ſailors call it the boatſwain's whiſtle, but it is moſtly called a ſea-ſwallow.

[†] A French word for a black cap, ſuch as old men wear under their hats.

§ 7.

I, myſelf, have ſeen ſuch a multitude and variety of ſea fowl, even in this latitude only, that I think it would be one of the moſt amuſing reſearches, how, and in what manner they got their food. For my part, I had not ſufficient time nor opportunity to learn any thing about it; but I ſuppoſe the firſt claſs, viz. the duck-kind, are not qualified for catching and eating fiſh, becauſe of their broad blunt bill; but the more eaſily feed themſelves with ſhell-fiſh, ſea-graſs, and the little animals ſwarming in it. And a perſon brought me a muſcle found undigeſted in the crop of an Eider-fowl, that was at leaſt as broad again as his beak. Therefore all of the duck-kind, that eat very little or no ſmall fiſh, and no trainy fat at all, don't taſte ſo much of fiſh or train as other ſea-fowl; and the Eider-fowl, that feeds moſtly on ſea-graſs, the leaſt of all. The ſecond claſs, viz. the Alks, ſeem to feed moſtly on ſmall fiſh, which they directly bruiſe with their ſharp beak, and then ſwallow them whole. Both theſe claſſes are furniſhed with ſhort wings and tails, that they may be no impediment to them in diving; and ſome of them have been obſerved to dive more than twenty fathom deep: but thoſe of the third claſs, the Sea-mew or Gull-kind, are not equipped for divers, becauſe of their long wings and tails, but fly ſo much the better. Theſe probably feed alſo on little fiſhes, which they ſpy as they fly hovering on the ſurface of the waters, and eſpecially on the ſhallow rocks; and then ſeize them with their long bill. They keep themſelves up on the water with their wings, that they may be able to dip their head the better; ſome indeed dive quite under water for a ſhort ſpace, and others wrapping their wings round their prey, ſeize it in the water and bear it away. But theſe live moſtly on dead whales and ſeals. Therefore their beak is not only long and ſharp, but alſo bent inward, and furniſhed before with a riſing, that they may the better cut into the fleſh and hack off a piece. Yet I never heard of any among all

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the multitude of ſea-fowl, that followed the occupation of birds of prey, in perſecuting and devouring the inferior ſorts of ſea-birds. And their element preſerves them pretty ſecure from the murderous birds and beaſts of the land.

Anderſon makes ſome pretty obſervations on the manner of their ſecuring their eggs and young ones from thoſe marauders. (p. 174.) Moſt of them lay their eggs on the protuberances or in the clefts of the ſteepeſt rocks, where neither men nor bears nor foxes can reach them; and as they breed in flocks there together, they know how to defend themſelves very valiantly againſt the birds of prey, and to conduct their young brood into ſafety, ſometimes by creeping into the hollow rock-clefts, and ſometimes by carrying them on their backs down to the waters. But were they all ſo cautious and wary, the Greenlanders would get no eggs, for they are not ſo ſkilful as the Norwegians, who let themſelves down the ſides of the ſteepeſt rocks by a rope. Many birds think it ſufficient to make their neſts on the ſmall iſlands and rocks where the foxes cannot come. The Eider lays its eggs even on the bare ground, therefore we get the moſt of them. In former times the natives could gather a boat full of Eider's eggs in a ſhort time, on the iſlands of Ball's river; nay they have ſcarce known where to ſet a foot to avoid treading on them. But it looks as if they were continually diminiſhing, and yet there is an aſtoniſhing number of them ſtill. Moſt of the ſea-birds eggs are green, yet ſome are yellow or grey with black or brown ſpots, and all of them are much larger in proportion to the ſize of the bird than land-bird's eggs. The ſhell and eſpecially the ſkin is much tougher, the yolk reddiſh, eſpecially the gulls quite red; and the eggs of the laſt have a larger white than common, and are bigger than other birds eggs. We may ſee a wiſe providence for the preſervation and vaſt increaſe of ſea-fowl in this particular, that the eggs are ſecured from the injury of the cold, tho' the bird is frequently off her neſt. Moſt of them lay but few and ſome only two eggs; yet, according to the obſervation of the Norwegians, they are hatched in a ſhort time, often in eight days. The

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redder the yolk is, the fatter, but the more disagreeable the eggs taste; and they will also sooner grow rotten, so that they can seldom be hoarded a month.

CHAP. II.

Of the Fishes.

§ 8.

THE north is the proper rendezvous and residence of the most, and most profitable fishes. They find shelter under the ice from the pursuit of those sorts of whales that live upon them; because, like a land-animal, the whale cannot go far without drawing fresh breath; so that here is their retreat both to breed and to fatten. Therefore we find the richest fisheries and the fattest fish in the northern parts, as by Iceland, Lapland, Norway and the Orkneys, and the further south we come the leaner they are. The herring is a sufficient proof of this. But were they to secret themselves beneath the ice all the year round, how could they become food for the other shoals of fishes? and how would they yield the tribute they owe to man, who is appointed to be lord over the fishes of the sea? Therefore the wisdom and care of the Creator has so regulated the government of the deep, that the lesser fry, especially the herrings, which is unquestionably the most numerous tribe, are driven forth out of their inaccessible retreat in innumerable shoals like swarms of bees; tho' one cannot assign with certainty the proper cause of it, whether it be because of their over-grown number, which obliges them to transplant some colonies, or that provisions fall short, or from an instinct to bed their spawn in warmer climates, or only to seek the food of the season. As they advance, they are chased by the cod, mackerel, and other ravenous fish; and all these again are so followed and frighted by the seals and whales, that they are necessitated to betake themselves for safety to the shalloweſt sand-banks, bays and havens of the coast, partly to spawn, and partly to escape the whale, that

dare not venture into ſhallow places. But even by this they run into the hands of the inhabitants of the country, who uſe them for food, and perhaps often for their only food; and not only ſo, but by the ſale of them are put in a capacity of procuring for themſelves thoſe neceſſaries, which the unfruitfulneſs of their own land denies them, out of other countries where fiſh are wanted; whereby they often enjoy them in greater abundance than the countries they are fetched from. It is amazing to hear of the great ſums that the herring-fiſhery brings in to ſo ſmall a ſpot as Holland, and the ſtock-fiſh and other fiſheries into Norway, which is otherwiſe noted for its poverty. But it is ſtill more amazing, (tho' it makes the vaſt ſums more comprehenſible) to read, that in Norway, which is not the richeſt land either in the ſtock-fiſh or herring fiſhery, there are ſhipped off many a year, only from the town of Bergen, ſix hundred tun of ſalt cod and ſtock-fiſh, beſides many ſhip loads of cod's rows; that frequently more than forty quarter caſks of anchovies are drawn in one net and at one draught. The biſhop of Bergen, Pontoppidan, writes ſomething more ſurprizing ſtill, (*) and which, as he ſays, would not be credited, if the whole city did not atteſt it, viz. that in the ſpace of a couple of leagues two or three hundred fiſhing boats croud together, and with one caſt will bring in ſo many herrings as will fill ten thouſand quarter caſks.

In this light our ſhort-ſighted minds might be afraid leſt ſome ſpecies of fiſh, which are caught in ſuch aſtoniſhing quantities; and are, perhaps, devoured in ſtill greater by other fiſhes; ſhould at laſt be quite extirpated: for ſome ſort of whales ſwallow herrings by barrels full. Dr. Niels Horrebow (*in the 55th Chap. of his Natural Hiſtory of* Iceland) ſays, that there was found in a whale, that was once ſtranded in the purſuit of cod, ſix hundred living cods, beſides many herrings and ſome birds. But even the meaſures taken to ſupply this vaſt conſumption, diſplay the incomprehenſible wiſdom and care of God for the preſervation and maintenance of all, even the meaneſt of his creatures; for

* *See his Natural Hiſtory*, Vol. II. Chap. 6. p. 277.

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the fiſhes that are the moſt ravenous multiply the leaſt, and the innocent creatures that muſt ſerve for the food of others, increaſe more abundantly, according to the degree of their uſefulneſs and conſumption. Accordingly it is ſaid that ten thouſand Peaſe or ſemina have been found in the row of a ſingle herring. I have taken notice of the Greenland capelin, that they do not lay their ſpawn in the ſea, but croud over one another ſeveral fathom high upon the rocks, where they can lodge it on the ſtones or ſea-graſs in ſecurity from their enemies. There it adheres faſt, till by the moderate warmth of the ſun, and the gentle waſhing of the waves the fiſh is hatched and bred. By crouding thus into the bays, they come to our doors as it were, and offer themſelves for food to us; and at ſuch times they are ſo unconcerned for their ſafety, that though you take out many from amongſt them, the vacant ſpace is filled up again in an inſtant. And as the fiſhes don't ſpawn all at a time, but keep to their proper month, ſo that in ſome parts there is ſcarce a month in the year that ſome ſpecies don't ſpawn in, and conſequently there is always an exuberance of fiſh eaſy to be caught: hence we have a palpable evidence of the benevolent concern of our Maker for needy men; though, the greater it is, the leſs it is conſidered, acknowledged and enjoyed with thankfulneſs.

Therefore if any one was inclined rightly to ſtudy Ichthyology, or the ſcience of fiſhes, he muſt reſide ſome years, or perhaps his whole life, on the ſhores of the north, as the beſt or grandeſt ſchool for this kind of information. Here one may attain the knowledge of them fundamentally, not only in regard to their external form, their ſcales, fins, and the like, but may alſo diſcover the nature, properties, food, emigrations, and inſtinct of every ſpecies. This would be a ſpacious field for a curious inquiſitive mind, and he would often fall into a pleaſing and profound meditation, when he ſurveys and traces, in thought, the nature and aim of all the inhabitants of the vaſt ocean, from the minuteſt inſect, ſcarce perceptible to the eye, to the monſtrous whale, together with the ſeemingly fabulous great ſea-monſters, and the equally inconceivable Zoophytes or half-

half-animal ſea productions. Then the *Hiſtoria naturalis piſcium* would be practical, and the caſual ſuppoſitions and conjectures, which however adorn the natural hiſtory of our days much better than operoſe, often groundleſs, nay ſometimes ridiculous allegations from the antients, would be more ſolid and convincing. Yet after all, the moſt ſpeculative and penetrating human mind will never be able to pry ſo deep into the manifold wiſdom of God in his creatures, as to be qualified to give the true and indubitable bottom with regard to them all, or even with regard to the meaneſt of them, and ſuch as are placed before every one's eyes. But for that very reaſon, becauſe we are ſo imperfect, we are never ſatiated with the ſtudy of nature, nor weary of rendering that praiſe to the Lord of nature which he expects from his creatures.

§ 9.

But ſuch a deſireable account of fiſhes and other creatures, cannot be expected of one who was only a year in a country, and could not viſit all the coaſts where moſt fiſhes reſort; and furthermore had neither time nor opportunity to make a ſtrict ſcrutiny into thoſe few kinds of fiſh that he ſaw. Neither can this be expected of moſt of the miſſionaries, for they have no time nor inclination for it, leſt their principal affair ſhould ſuſtain any detriment or interruption by the too great diverſity of objects, and the remiſſion of due attention to the proper one. Beſides, there is not ſuch a great variety of the finny ſpecies in Greenland, as there are in other northern lands of the ſame latitude. For as there are no large rivers here, at leaſt they are not far diſcovered, on account of the ice lying in the bays and between the hills; and as the lakes are frozen to the very bottom, ſo there are but two ſorts of freſh-water fiſh known here, Salmon-trout and Salmon. Salmon-trout is plenty in the brooks, and they are pretty large and fat; the ſalmon is more rare, and only in ſome places, neither is it ſo large and fat as in Norway and other countries. The Greenlanders catch theſe fiſh with their hands under the ſtones, or they pierce them with a prong. At the ſeaſon when the ſalmon come

come up out of the ſea into the rivers, the Greenlanders build a ſtone wear or dam at the mouth of the river; at length the ſalmon aſcend with the flood, and ſwim over it, but if they ſtay a little too long the water falls and leaves them upon dry ground. The Europeans moſtly catch them with nets in the pools, but they muſt always have the aſſiſtance of a Greenlander with his kaiak to lift up the net from its entanglement between the ſtones.

§ 10.

In the ſea there muſt needs be a great ſtore and variety of fiſhes, becauſe a great number is required to maintain the ſeals and whales; but even theſe foes of theirs prevent our ſeeing many or many ſorts. Some ſorts are extirpated where many ſeals frequent, and others ſhelter themſelves in the depths of the ocean far from land, out of the reach of the ſeal, who is obliged often to draw breath. The proper herring, that ſerves for the food of ſo many profitable fiſhes, does alſo not come into this latitude; and this, as well as the want of ſhallow bottom and ſand-banks, and perhaps want of ſeveral ſea-plants, may be the reaſon that many numerous ſpecies of fiſh, well known in Norway, are quite unknown here.

The Greenlanders have their moſt common food from their Angmarſet or ſmall herring, a kind of Lodden, * called by the Newfoundland men Capelin, near half a foot long. Their back is dark green, and their belly ſilver white. Their back is broad, and on that account furniſhed with ſubtil croſs-bones; they have no perceivable ſcales, and therefore can only be ranked to the claſs of herrings as far as they reſemble them, and like the herrings, ſwim into the bays in ſuch quantities to lodge their ſpawn on the rocks, that the ſea looks black, and ruffled or curled. They make their firſt appearance

* If it be true that the *lodden* in Norway have ſuch a hateful ſtink, that one cannot eat even the goats that feed on them, and that they drive all the other fiſh from them, as Mr. Peter Daſs writes in his *Poetical Deſcription of the North*; then the Angmarſet cannot be called *lodden*. It is true they have a ſtrong ſmell when they are dry, but they don't ſtink; much leſs do they give our mutton a bad taſte. They ſeem to approach the neareſt to the *ſkræmlingen*.

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in March or April, and the common gull is their betrayer. They ſpawn in May and June, and this is the Greenlanders harveſt, when they lade out whole boats full in a few hours with a hoop-ſieve knit with ſinews; they dry them on the rocks in the open air, and then pack them up in great leathern ſacks and caſt-off clothes, and ſo lay them by for winter as their daily bread.

Some few of the large ſort of herrings are taken in the ſouth, which are probably ſome wanderers that have ſtrayed from the great ſhoal that drives out of the Ice-ſea by Iceland towards America. Whoever reads the agreeable, and learned, obſervations in *Anderſon's Account of Iceland*, and in the 77th number of the well-known (German) weekly piece called the *Phyſician*, will find how this wond'rous hoſt of herrings divides itſelf into two large ſhoals in the ſouthern parts of the north-eaſt and weſt-ſea; the weſt diviſion ſteers its courſe to the right towards America, and the eaſt diviſion in its ſeveral branches fills the ſeveral coaſts of Norway, Jutland, Scotland, Ireland, and eſpecially Shetland, where they yield the Dutch buſſes a rich booty.

Next to angmarſet, the Greenlanders eat moſt of the Ulkes, *ſcorpius marinus*, what we call Toadfiſh, or in Newfoundland Scolping; it lives all the year round in the little and large bays near the land, yet in deep water. It is caught, eſpecially in winter, by poor women and children with a line of whale-bone or birds feathers thirty or forty fathom long, at the end a blue longiſh ſtone is faſtened to ſink it; inſtead of a bait, they put on the hook a white bone, a glaſs bead, or a bit of red cloth. The fiſh is commonly a foot long and full of bones. The ſkin is quite ſmooth, and ſpotted with yellow, green, red and black ſpots like a lizard. It has a very large thick round head, and a wide mouth, and its fins, eſpecially on its back, are broad and prickly. Though this fiſh hath a very ugly look, yet its fleſh, and the ſoup that is made of it, taſtes extreamly agreeable, and is very wholeſom, and the ſick may eat it.

There is a pretty great plenty and variety of Cod-fiſh, but moſt of them are ſmall and lean. The reader

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may ſee in Anderſon's account of Iceland, p. 81. how theſe and the Kabbelau, a particular ſort of cod, which is caught alſo here, though not in great plenty, are ſalted and dryed in the air in Iceland and Norway in different ways, (which diſtinguiſh them by the names of rock-fiſh, hung-fiſh, flat-fiſh, round-fiſh and red fiſh) ; theſe are all exported under the common name of *ſtock-fiſh*. A long thin fiſh like a herring is found in the belly of the Kabbelau, which is probably the ſame as the ſand-herring in Iceland.

The Red-fiſh derives its name from the red colour of its ſcales, and this, and the right ſalmon are the only ſcaly fiſhes known here. In other reſpects 'tis like a carp, only its fins are large and prickly. They are fat and fine taſted, but are ſeldom to be got.

There are no mackrel nor horn-fiſh ſeen here. But in April and May the Nepiſets or cat-fiſh, or red-lump, draw near to the land to ſpawn ; (called Rogen-kall by the Danes, from their vaſt row, they alſo call them Sea-cats) then the Greenlanders take the opportunity to catch them in great quantities with prongs as they do the ſalmon. There are none to be ſeen at other times, but they browſe on the ſea graſs in the deep. This fiſh is about a foot long, and very broad and thick. It is not clad in a proper fiſh ſkin, but a thick tough callous rind, beſet with ſharp knobs. The fleſh ſhines reddiſh through the dark grey hide, and when it is quite fat it has a greeniſh caſt. It has five rows of corneous protuberances on its back, its belly and each ſide. It has a broad head, and its two great eyes make it look like a cat or an owl. On its breaſt juſt under its head, it has a ſoft fleſhy ſpot as big as a half-crown, by means of which it can cling ſo faſt to a ſtone that it is with difficulty it can be diſſevered. Its fleſh is white, but ſo ſoft and fat, that a perſon is ſoon ſated with it. Yet the ſtomach will bear it better if it is dryed in the air. The Greenlanders like it very much, as they do all fiſh-fat. They eat the row boiled like a millet pulp, and the row is the greateſt part of the fiſh.

The Stone-biter is an uncommon fiſh, almoſt two feet long. It is called by the Greenlanders Kigutilik,

i. e. *dentatus*, because not only his jaws are full of teeth like other fish, but his whole mouth above and below; they are sharp bony teeth that are more like those of a dog than a fish, with these they mark what they seize without any reprieve. Horrebow calls it *lupus marinus* or pike, others the sea-serpent. It has a round ill-favoured head; like the eel it runs slender or sharp behind, and is grey and slippery. It has a fin above and beneath, which reaches almost the whole length of the body. It lives on muscles, sea-urchins and shrimps. Its flesh resembles bacon, but is seldom eaten by the Greenlanders, and never fresh, but dried in the wind.

There is another kind of these fishes which they never eat; it is quite slender like an eel, only it differs from it by a long fin at its tail.

§ II.

These seas also yield great and little flounders, which however are seldom caught. But at certain seasons the Greenlanders catch a great many Halibuts (in Latin *hippoglossus*) wherein they make use of a great fish-hook, fastened to a whale-bone or seal-gut thong, from one hundred to one hundred and fifty fathom long. The largest are a yard and half or two yards long, about half so broad, and a full span thick. They weigh from one to two hundred pound and more. They are said to be so large in Norway, that one of them salted, will fill upwards of a quarter cask. They have a smooth skin, white beneath and spotted dark-brown above. Both their eyes are on the upper side, larger than an ox's eye, and encircled with a skin, which they can slide over their eye like an eye-lid; their mouth is not large, it is planted with a double row both above and beneath of sharp teeth bent inward. In the throat there are two *tivilæ* furnished with points, and the same are found in the mouth. There is a little fin close to the fish's head above and under, and it is lined with a fin on each side from head to tail. They live mostly on crabs, and therefore chiefly reside in the depth of the ocean. One would think that this ponderous fish must always grovel at the bottom of the sea,

and muſt be a heavy ſwimmer, on account of his broad flat form, and ſcanty fins, as Anderſon obſerves in his account of Iceland. But the fiſhers aſſured me, that as ſoon as it is pricked with the hook, it ſkips up ſooner than they can draw up the line, and when it ſpies its enemy, it darts aſide with ſuch velocity that the friction of the line frets their hands raw. It has coarſe lean fleſh, yet it is white and well taſted, and is enriched with a good deal of delicate fat, and eſpecially under the fins. They cut *raf* out of this fat, that is ſmoak-dried and well-known in the northern countries; and they cut the lean into long ſlips, which are dried in the air and are eat raw, and this they call *rekel*. The reſt is ſalted and laid by for a winter-diſh. But the Greenlanders cut it all into ſmall ſlips, and dry it in the ſun.

It is probable the halibuts are among the rovers who purſue their ſuſtenance from one place to another. In ſome places there are none at all, as in Fiſher's bay. At Goodhope ſome are caught in May, but the moſt in July and Auguſt, yet never between land, but in the open ſea. Further north by Zukkertop they are not caught till Auguſt and September. In this laſt place there is alſo a ſmaller ſort of halibuts that are only half as large.

§ 12.

Now we come to the fiſhes that have no blood. Some of theſe are houſed in ſhells either ſoft or hard, as the crab, the periwinkle, &c. or they are quite ſoft and ſlimy. Firſt, round pouch-crabs are plenty here *(paguirus)* they are of the ſhape of ſpiders, and have eight long legs and two pincher-claws. Their eyes are like horn, they are fixed, tranſparent, and projecting far beyond the head. Inſtead of teeth they have two broad white bones, with which they cut their meat to pieces like a pair of ſciſſars. They have no tail. Their fleſh has ſomewhat of a putrid taſte, and it is thought they live moſtly on dead ſeals and fowls. There are no common river craw-fiſh nor lobſters in this country.

There are plenty of little ſhrimps in the ſea-graſs, but when they grow big, they retire from the borders of

the land to the bottom of the ſea, and furniſh a repaſt for the ſeal.

Here is alſo the ſea-urchin, *echinus marinus*, defended with ſharp prickles all over; alſo the ſtar-fiſh, ſome with five and ſome with ſix ſpikes. Both of them have their mouths under, and the *anus* above. The ſtar-fiſh is furniſhed beneath with innumerable ſuch little horns for feeling as the ſnails have. But the deſcription of theſe two wonderful creatures would be too extenſive for this place. It may be ſeen in Pontoppidan's *Natural Hiſtory of* Norway, vol. ii. chap. 7.

The places between the rocks, where there is a good deal of the ſea-weed, hang full of blue muſcles, that are pretty large and good to eat. They find pearls in them ſometimes as big as a grain of millet.

There are no proper oyſters here, only two ſpecies of oyſter-muſcles that are not eatable. One of them has deep furrows length-ways, and is bliſtered; the other is ſmooth and marbled, yet ſo that ſtripes may be ſeen running breadth-ways. Here are alſo ſome ſtriated ſhell-fiſh like ſcollops or cockles, *(pectines)* whoſe fleſh is white and pleaſant taſted; here is alſo a long oval muſcle the ſize of a duck-egg; alſo a ſort of white ſhell-fiſh, ſhaped like a horſe-bean; again a ſhell-fiſh ſhaped like a finger, called the ſolen-ſhell *(dactylos)*; alſo limpets, *(patellæ)* which have but one fine marbled ſhell that ſticks to the rock. This might be reckoned to the claſs of ſnails becauſe of its ſenſitive horns. Finally there is a very little ſhell-fiſh of this claſs no bigger than a coffee-berry, of a blue colour, and ſtriated or ribbed length-ways and breadth-ways. One finds ſometimes on the rocks ſmall pieces of a large ſhell-fiſh, which is like the pearl-fiſh, according to the deſcription of the Greenlanders; but I never got one of them.

Here are multitudes of periwinkles of all colours, but they are very ſmall, no bigger than a pea, they cling to the rocks in the ſea, and have a cover which they draw cloſe when they fall in the water, or when one takes them up. There is ſometimes, though ſeldom, a very ſmall long wrinkle ſeen, called in Latin *turbo*, which is a ſpecies of ſpiral ſhells. But there are the

moſt of the barnacle kind, (*balanus marinus*). Wherever theſe cement themſelves, they adhere ſo faſt, either to the rock, ſea-weed, muſcles, crabbs, or even the whale, that they cannot be ſeparated without being broke to pieces. This ſnail is white, ſhining and ribbed, or ſtriped length-ways. It is commonly the ſize of a wallnut, and open above; but it has two moveable covers, through the crevices of which it imbibes the ſea-water, which is its ſole nouriſhment. When it lies out of the water in the ſun, it puts forth two horns plumed with numberleſs little feathers. They ſettle in great numbers on the keel of a ſhip; hence ſome, that never ſaw them in their own country, are of opinion, that the wood-worms that eat through the ſhip proceed from theſe ſhells.

I found on an old blue muſcle, beſides the barnacle, a number of ſmaller wrinkles of the ſame ſhape as *ammonitæ*, their ſize from a muſtard-ſeed to a lentil; when I examined further with a magnifying glaſs, I found that what appeared to man's ſhort ſight like filthy ſcurf diſfiguring the muſcle, was innumerable little ſnails; nay they had ſeated themſelves even on thoſe little ſnake-ſtones or ſerpent-ſhells. The riſe and growth of theſe ſhell-fiſh is inconceivable, for they attach themſelves ſo firmly to the ſtones, eſpecially the barnacles, that we may lift a great ſtone by them. They ſay that in ſpring and autumn they ſometimes ſee a certain matter floating in the water like ſand, which at laſt ſettles on the rocks, and they imagine this to be the ſpawn of the ſhell-fiſh *.

§ 13.

There are beſides many ſorts of leſſer inſects of the crab and ſhrimp kind, which are like worms or maggots. I ſaw one that was ſhaped like a caterpiller, and ſtuck to the rock. It cuts a fine figure with its eight jointed marbled ſhrimp-ſhells.

The *ſea-bugg* hath ſeven yellow marbled ſhells, to each of which a foot is fixed. The tail is compoſed of ſix leſſer ſhells and two little claws to hold faſt with.

* D. Kalm's *Voyage to North America*, p. 111.

It

It has a head like a beetle. This little creature, only the length and breadth of the joint of a finger, tortures the fishes, nay even the whale, to such a degree, that they leap above the water as if they were mad.

I saw none of the *whale-louse*, but it is a triangular insect, has six shells and feet of the form of a sickle, and by those, and the four horns branching out from its mouth, it cuts its way into the skin of the whale, and especially under the fins and on its lips, and works out such pieces that the skin looks as if it was pecked by birds.

It is probable that many other kinds of uncommon insects may have their abode in the deep, as for instance, once some people drew up one with a fish-hook like a ringlet of straw or a caterpillar when rolled up, with numberless feet, and another time one shaped like an ox's heart.

I saw no quite naked, flabby, slimy sea-insects, only once the *sepia*, cuttle or ink-fish; and that was such an ugly creature that I threw it away again directly. It was about a span long and two fingers thick. Its body looked like an open purse, which it can, very likely, draw close and hide its head in. This same head is the most wonderful part of the whole fish; for besides the peculiarity of its two great eyes, it has a mouth like the beak of a bird, close to which there are eight long crooked horns fixed, the two middlemost are as long at least as a finger, and the others half so long, and all provided with little teeth or globulets. These horns, as well as the body, are only a viscid or slimy thing, of an ash grey colour, and half transparent. The coal-black liquor, like ink, (from which it has its name) shines through its belly; this liquor is the means of its escape when it is pursued by the rapacious fishes that are peculiarly eager after it; for when it emits this liquid, it diffuses such a darkness through the water, that the persecutors are confounded, and drop the pursuit. This juice burns like fire on a man's hand. It is probable that this fish can metamorphose itself into several shapes by virtue of its viscous nature; and in the spring I myself observed that a parcel of such little creatures, which the retreat of the tide had left upon a muddy

ſtrand, and which I took to be the young brood of the cuttle, were ſometimes round and ſometimes long, and as ſoon as they came into the water they ſtretched out their horns, and I could ſee them move their long tails very faſt, and alſo the fins reſembling feet on each ſide of their head, which they drew in again as ſoon as they came on dry land.

We often ſee a white ſlime ſwimming on the ſea, which is ſometimes round, ſometimes long, and ſometimes of a ſerpentine form. This is called the *whale's food*, and it is believed that the whale, that is properly called the Greenland whale, lives ſolely upon this, and ſome very ſmall worms, that look like flies and ſnails, but only they are ſoft. The *manæte*, ſea-lungs, or ſea-nettle (ſo called becauſe it is venomous and burns like fire) is of the ſame kind, only larger, like a ſmall plate. But I ſaw none of it here. Theſe viſcous ſubſtances are living creatures too, that imbibe their aliment from the ſea, and transform themſelves into variety of ſhapes. One of this kind that I examined more cloſely, was in the water the ſize of an Engliſh ſhilling, of a white colour and tranſparent. In the hand it liquified like a ſoft jelly, and there appeared eight bright red rays darting from the centre on every ſide; when it was lifted up, it had the figure of a round hollow cap, whoſe octangular ſeams were bound with red.

They are commonly reckoned among the *zoophytes*, or bodies intermediate between the animal and vegetable nature, or that grow like a plant, and alſo imbibe nutriment like an animal; only the *zoophytes* do not ſwim, but fix themſelves on a ſtone or the ſea-weed. I ſaw an uncommon tender body formed like a myrtle or fir, with many branches interwoven among each other; and I found another among a parcel of barnacles ſhaped like a pine-apple, as long as my nail, and one growing out of another like Indian figs; both theſe ſorts were as white as ſnow. They would be taken for a mere plant, if the bowels of an animal did not appear when they are cruſhed.

In ſtormy weather the ſea throws out a kind of neſt, the bigneſs of an apple, adhering to the ſea-weed. It is compoſed of a multitude of light-yellow, half tranſparent

parent insects, which look like a string of pearls wrapped together, or like the grains of Indian corn or maize.

Thus there is a gradation in all nature's productions. There are herbs that seem to have life, as the sensitive plant, and there are living creatures that seem to be as inanimate as the plants, of which the *zoophytes* are an instance. The creation advances gradually, one creature always more perfect than another, till at last they are not much inferior to man. Professor Sulzer, in Berlin, has many curious thoughts on this matter in a piece of his, the title of which I have forgot. This gradation is plainly to be traced among the creatures of the sea, from the zoophytes and muscles that have no voluntary motion, to such as resemble in all respects a land-beast more than a fish.

§ 14.

There are two sorts of creatures in the sea that are like fish internally and externally, but in one thing they have the property of land-animals, viz. they have no row, but bring forth their living young ones.

The first is the Shark (*canis marinus, canis carcharias*). This fish may with propriety be called the Sea-dog, because it is such a devourer. There are various sorts, as of dogs. Some are only a couple of feet long, others 8 or 10 fathom, and from ten hundred to a tun weight. Some people think that this was the fish that swallowed the prophet *Jonas*, and his wide throat might render him fitter for it than the whale; and they report that in the Mediterranean-sea a man harnessed was once found in such a fish. But I did not find the Greenland sharks so wide-mouthed, at least not that which I saw them strike with a harpoon near the shore at the herring fishery. This I will describe.

It was between two and three fathom long. It had two fins on the back, and six under its belly. The tail was forked, and one end of it longer than the other. It was of a grey colour, but appeared as white as silver in the water. The skin is very rough, as if it was covered with coarse prickly grains of sand; and it is used for

raſping and poliſhing wood. On the head, which is two feet long and pointed before, though not very ſharp, the firſt thing one obſerves is two great noſtrils underneath. Its mouth is a foot broad, it is not ſituated in the ſnout or trunk before, as that of other fiſhes is, but a full ſpan from its extremity underneath; it reaches acroſs the head and is a little curved. This hinders or fruſtrates the greedy jaws of this fiſh from many a morſel, for while he is turning upon his back, in which poſition he ſeizes his prey, the fiſh gains time to eſcape. In the upper jaw there are ranged from four to ſix rows of little round ſharp teeth, like the teeth of a pike, and in the gums more are found budding. In the nether jaw are 2 ranks of 52 large ſharp teeth bending a little inwards, half towards the left and half towards the right, ſo that they are like a double-tooth'd ſaw; they may be taken aſunder, and the Greenlanders, formerly, made them ſerve inſtead of iron ſaws. The Shark's eye is larger than an ox's, and the ears are behind it, but have no flaps. This fiſh has not the leaſt bone; the chine and the ſkull are nothing but a ſoft griſtle, which one may bruiſe with his nails; neither has it any joints, but large cavities filled with liquid fat. It has two kinds of fleſh, one is of the fiſh kind, but ſo ſoft that it may be diſſolved by rubbing in the hand like ſoap, and worked to a froth; the other is of the beaſt-kind, which is red, and runs in ſmall fillets along the ſides. But the bacon (if I may call it ſo) under the ſkin is very tough and a finger thick. In Norway and Iceland the fleſh is cut in long ſlices, and dried in the air and ſo eaten. But the Greenlanders don't eſteem it much, and never eat it till it is withered and half rotten, or as they call it, *mikkiak*. The Greenlanders diſpatched the diſſection of this creature ſo haſtily, that I could make no right obſervation of any part of the entrails but the liver; this runs the whole length of the belly, like two long flakes of a ſpan-broad, and it is almoſt all train oil; and they ſay there is enough to fill two barrels or thereabout, according to the ſize of the fiſh. It generally brings forth four young at a time. When it is hawled upon the

deck

deck of a ſhip, it beats ſo violently with its tail, that it is attended with danger, and they diſpatch it as ſoon as poſſible. The pieces that are cut off ſhew ſome ſigns of life for ſome hours after, nay if they are ſtruck or trod upon three days after, one can obſerve a motion. The angling-line muſt be an iron-chain, or elſe it would bite it through. The Greenlanders ſtrike it with a harpoon. It likes to faſten on a dead whale and ſuck out the fat, at which times the whale-fiſhers pierce it through with a crooked knife faſtened to the end of a pole, and then take out the liver. This fiſh is very greedy of human fleſh, and follows the ſhips in hopes of lighting on a dead corpſe. It is alſo ſaid, that it has frequently ſevered at a bite, an arm or leg of a ſailor that has been ſwimming.

There is another ſort of fiſh that has the ſame property of a beaſt, which the Greenlanders call *takkalikkiſak*, but is caught only in the ſouth, and 'tis very likely the well known ray *(raia)*. This fiſh is of the ſame ſhape as the halibut, a yard and quarter long, and a yard broad; but it has alſo a ſlender tail a yard long, under which it has two ſmall fins, and theſe are all the proper fins it has on its whole body. The back is grey, planted with many ſharp prickles, and the belly white and ſmooth. The mouth is in the ſame poſition as the ſhark's, a ſpan underneath, running acroſs. The eyes are exactly over the mouth, which it can turn round, and, which is peculiar, can turn them inwards, ſo that it then ſees through the opening of its mouth all that paſſes at the bottom underneath. It has no bones neither. The vertebres of the back, which are a foot broad, are a cartilage or griſtle, and on both ſides of it are cartilaginous fins, a foot and half long, faſtened with many joints, and grown over with fleſh. With theſe it flaps up and down in ſwimming, like a bird with its wings. The fleſh is well taſted. It brings forth living young like the ſhark.

Beſides theſe, there is a ſort of fiſhes caught in the ſouth that are roofed with a thick ſhell like the tortoiſe, and furniſhed with claws and a tail. There is another kind

kind of fiſh that has a large head and eyes like an owl, the Greenlanders call them *ingminniſet*, becauſe they growl when they dive down.

CHAP. III.

Of other singular Sea-Animals.

§ 15.

WE now come to thoſe creatures in the ſea, which manifeſtly differ from other fiſhes, though rather in the internal compoſition of their parts, than in the ſize and external form; for the ſeal is leſs than the ſhark, and the whale is ſhaped like another fiſh; but they have warm blood, cannot continue long under water, becauſe they have lungs and muſt draw breath; and they alſo bring forth living young ones, and nouriſh them as the beaſts do. Their bones and fins alſo are not like thoſe of other fiſhes, but their fins are formed of bones like thoſe of beaſts, and covered with nerves, fleſh, fat and ſkin like theirs. The tail lies not perpendicular like that of other fiſhes, but horizontally on the water. The fleſh is red and full of blood, 'tis covered with a layer of fat from a couple of inches to two foot thick, and this again is covered with a tough thick ſkin, or a hairy hide. All this contributes to facilitate their ſwimming, and to maintain the vital warmth which they need ſo much in this frigid ocean; for 'tis probable they very ſeldom ſtray from this into other ſeas, and if they do, 'tis in the purſuit of fiſh or in a ſtorm. Moſt of theſe creatures are ſhaped like a fiſh, for inſtance, all of the whale-genus, great and ſmall, but ſome, as the ſeals, are furniſhed with feet and hair, and may be reckoned among the amphibious creatures.

§ 16.

The ſorts or ſpecies of Whales are ſo many, and are ſo widely diſperſed in the vaſt ocean all over the world, that

that as far as I know, they could never be all ranged and deſcribed according to their proper claſſes. There are ſome that reckon 24 different ſorts only in the north ſeas. Their number is ſo great there, that, according to the teſtimony of Pontoppidan, * the ſea on the coaſt of Norway, from Stavanger to Drontheim, that is 180 leagues, looks like a great city with its chimneys ſmoaking, as we may imagine of the ſteams, aſcending aloft from the noſtrils of ſo many thouſand whales which hunt the fiſhes towards the land. Some have their mouths fenced with beards, others with teeth; ſome have fins upon their back, others have none; ſome have their heads armed before with a tuſk or horn, and ſome have other peculiarities, as a long ſnout with noſtrils, &c. but theſe laſt are rarely ſeen. I ſhall follow the curious and attentive Anderſon in my diviſion and deſcription of them.

Among thoſe that have a ſmooth back and whiſkers about their mouths, nay among all ſpecies of whales, the chief is:

1. That which is properly called the Greenland Whale, by the Engliſh ſailors the black-whale, for whoſe ſake ſo many ſhips are fitted out. This I will deſcribe from Marten's voyage to Spitſberg, and *Zorgdrager's Greenland fiſhery.* † In our age we find this fiſh only from 50 to 80 feet long, though formerly they were above 100 nay 200 feet in length, when they were not caught in ſuch multitudes, but had time to grow to the full; not to mention thoſe that Pliny reports to have been 960 feet long. The head is a third part of the length of the body; it has no fins upon the back, and the two only fins it has, which are ſituated in the nether part of the head on each ſide, are only from 5 to 8 foot long; yet with theſe it can row along very faſt. The tail is 3 or 4 fathom broad, and at both ends it turns upwards with a curve; it can ſtrike ſo violently with it, that it daſhes the ſtrongeſt boat in pie-

* Part. II. Chap. 5. p. 226.

† Here I muſt obſerve, that though I ſaw many whales in the ſea, yet I had no opportunity to examine near at hand any but that ſpecies of whales, called the white-fiſh, and the porpus, and therefore I can only relate in brief what others have ſeen.

ces.

ees. Yet it never begins an attack, becauſe 'tis timid and flies at the leaſt alarm. The ſkin is ſmooth, commonly black like velvet above and white beneath, though in ſome places, and eſpecially on the fins and tail, 'tis marbled with all ſorts of colours. Upon his head is a bunch, in which are two noſtrils or apertures; through theſe he breaths, and alſo ſpouts out the water with a loud noiſe, and eſpecially when he is wounded, ſo that it reſembles a boiſterous wind which can be heard above a league. His eyes are ſituated between his noſtrils and fins, they are not larger than an ox's, and are provided with eyelids. He has no flaps to his ears, but on removing the outermoſt ſcalp on the head, there appear two little apertures behind the eyes, through which the ſailors extract a bone that is ſaid to help man's hearing, and they call it the whale's trumpet. He has no teeth in his mouth, but inſtead of it he has in his upper jaw, which is ſix yards long, the barders, blades, or whiſkers, as people call them, of which they make the Whale-bone. There are commonly 350 pieces on each ſide, but of theſe 700 only 500 are taken, which have the due meaſure. Some fiſhes that are full grown are ſaid to have a thouſand or upwards of great and ſmall barders. They hang like the pipes of an organ, the leaſt before and behind, and the longeſt in the middle; theſe laſt are full two fathom long. They ſink into the under-jaw, which is a little hollow, like as into a ſheath. They are ſhaped like a ſcythe; where they are contiguous with the gums they are a foot broad, but run ſharper towards the end, and the middle is thinner than the outſide. They are ſurrounded with long hair like horſe hair, that they may not hurt the tongue, and that the food which the fiſh ſups in with a good deal of water, may not waſh out again. The tongue is compoſed of nothing but a ſoft fungous fat like bacon, which will fill from 5 to 7 large barrels. Commonly they bring forth only one young one at a time, yet ſometimes two. When they are purſued, they wrap them up in their fins cloſe to their body. They have properly two ſkins, the inner an inch thick, the outer as thin as parchment. Under

der theſe lies the fat from 6 to 12 inches thick, and about the under-lip 'tis 2 foot thick. They can fill from 100 to 400 barrels with it, ſome ſay 300, according to the ſize of the fiſh. The fleſh is coarſe, and is ſaid to taſte like beef. The Greenlanders like to eat it, eſpecially about the tail, which is not ſo hard, but is mixed with many ſinews, of which they make their thread. Even the Icelanders like to eat it, when it has been ſoaked in their *ſyre*, or ſour whey. Horrebow ſays, that 'tis only the fleſh of the whales that have teeth, and conſequently eat fiſh, that is too rank and fiſhy to eat. The bones are hard, and on the inſide full of holes like a honeycomb, which are filled with train.

One would think that this enormous beaſt would require a great many large fiſhes for his food; but his ſwallow is ſcarce four inches broad, and therefore his diet, is the ſo called whale's food, which I deſcribed before; the fiſh ſups it up by a ſtrong ſuction; a good deal of water flows in with it, but that is ſeparated by the whiſkers, or blown out again at his noſtrils. As far as we know, this is all that feeds and fattens him. This whale's-food is found in the greateſt quantity between Spitzberg, Nova Zembla, John May's Iſland, and Greenland, and in thoſe places it floats in ſuch abundance, that the creeks are crouded with it as ditch-water is with inſects. Therefore this fiſh rarely emigrates far from theſe parts; but here they are in ſuch numbers, that there have often been ſeen 300 or 350 ſhips of different nations, each ſhip with from 5 to 7 long-boats, in the compaſs of two degrees from the 77th to the 79th. Theſe ſhips ſometimes catch from 1800 to 2000 fiſh in two months time, without reckoning the wounded ones that get away. The iſland-whale, as Zorgdrager calls one ſort, was very tame in the beginning, but ſuch a vaſt number of ſhips, which with their boats look like a great fleet, made them at laſt ſo ſhy, that they firſt fled from the creeks into the open ſea, then took refuge among the floating ice, and when their perſecutors found means to follow them there too, they retired ſtill further, perhaps nearer the pole, and are loſt.

2. The

2. The north-caper derives his name from the moſt northern promontory in Norway, North-cape, where they reſort in the greateſt numbers. It is like the proper whale in all reſpects, only it is not quite ſuch a huge creature, has ſmaller barders, and leſs and worſe blubber, and therefore they don't much mind it. It lives moſtly on herrings, which it drives together in a heap with a ſweep of its tail, and then gorges them by barrels-full down its monſtrous jaws. This fiſh, as well as other monſters of his kind, follows the ſhoals of leſſer fiſhes that are his prey, but he ſeldom ventures lower ſouth than Iceland, Norway, and Shetland, for fear of being ſtranded on the ſhallows; ſome other ſpecies of whales being lighter, truſt themſelves in more ſouthern ſeas.

§. 17.

To the ſecond claſs of whales thoſe belong that have the whale-bone barders, and at the ſame time a fin upon their back, which the foregoing have not. Among theſe the chief is:

3. The fin-fiſh, whoſe diſtinguiſhing fin ſtands quite erect 3 or 4 foot high upon his back towards his tail. 'Tis round, and longer, but ſlenderer than the proper whale. 'Tis alſo more agile or nimble, more fierce, and far more dangerous becauſe of the flounce of his tail. Therefore the fiſhers don't care to meddle with him, eſpecially as his barders are ſhort and knotty, and his blubber little and bad. Yet the Greenlanders value him very much for the ſake of the vaſt quantity of his fleſh, which they think taſtes very agreeable.

4. The *jupiter-whale*, which the Spaniſh whale-fiſhers call more properly *gubartas*, or *gibbar*, from a protuberance, *gibbero*, which grows towards the tail, beſides the fin. This fiſh is longer and ſharper behind and before, than the proper-whale, and its whale-bone-barders and blubber is very bad. It has long rugged wrinkles like furrows under its belly, that are white inſide. They ſay there ſtick great quantities of barnacles on this whale.

5. The

5. The bunch, or humpback-whale, as the New-England fishers call him, has a protuberance on his back like a depressed cone, about as big as one's head, instead of a fin. This approaches next in goodness to the fin-fish.

6. The knotted-whale has many knots upon his back, instead of fins. It makes a pretty near advance to the form and fatness of the proper whale, only its whale-bone-barders are white and of little value.

There are whales caught also near the Bermuda islands in America, which are called cubs by the English. They have something like great boils on their head. They say they are longer than the Greenland whale, but not so thick, and run up narrow towards the tail like the roof of a house. They have but little blubber, and that but indifferent.

§ 18.

To the 3d class of whales those belong, that have a horn on their nose. The most noted is:

7. The unicorn-fish, *monoceros*, also called *narhual*. This species is commonly 20 feet long, has a smooth black skin, sharp head, and little mouth. A round double-twisted horn runs straight out from the left side of the upper lip. It is commonly 10 foot long, as thick as one's arm, hollow inside, and composed of a white solid substance. It is probable that he uses this horn to get at the sea-grass, which is his proper food, as also to bore a hole in the ice with it when he wants fresh air, and possibly also as a weapon against his enemies. Another little horn a span long lies concealed in the flesh on the right side of his nose, which probably is reserved for a fresh supply, if some accident should deprive him of the long one; and they say, that as a ship was once sailing at sea, it felt a violent shock, as if it had struck upon a rock, and afterwards one of these broken horns was found fastened in it. Formerly these horns or tusks were looked upon to be the horns of the fabulous Land-unicorn, and therefore they were valued as an inestimable curiosity, and sold excessive dear to gentry, 'till the Greenland fishery was set on foot, when they found them in the northern part of Davis's

Davis's Straits in greater plenty than any where; yet for ſome time they carried on the cheat. They are ſo common in the north of Greenland, that the natives for want of wood make rafters for their houſes of them; yet how unknown and valuable they were, even towards the cloſe of the laſt century, may be ſeen with ſeveral particular remarks, from *La Peyrere Relation du Grœnland, à Monſieur de la Mothe le Vayer*, Chap. I. Some have been caught with two horns of an equal length, but theſe muſt be very rare. This fiſh has two noſtrils in the bone, but they run both into one aperture in the external ſkin. It has good blubber, ſwims with great velocity though it has but two ſmall fins; and can only be ſtruck when there is a great number together, and they hinder one another with their horns. The ſailors look upon this to be the harbinger or forerunner of the right whale.

8. The ſaw-fiſh, *priſtis*, at the end of his noſe has a thin flat horn a couple of feet long, and three or four fingers broad, which has ſtrong teeth on both ſides like thoſe of a comb. It has 2 fins on its back and 4 under its belly. It is commonly about 20 foot long. They are the greateſt foes of the right whale, and he is exceſſively afraid of them. Several of them join in the attack, fall upon him on all ſides, and kill him. They eat nothing of him but his tongue, and leave all the reſt for a booty to the ſharks and ſea-fowl.

The bill-fiſh might be reckoned to this claſs, if we were but better informed of its quality. They catch them ſometimes in Norway, though but ſeldom. It is eight yards long, and has a long mouth like a gooſe's bill.

§ 19.

The 4th claſs of whales are thoſe that have teeth, but only in their under jaw. To theſe belong:

9. The caſhelot, catodon, or Pott-fiſh, the whale from whoſe oil the *ſperma ceti* is prepared. But there is more than one ſpecies of this; ſome look black, others of a dark green; ſome have flat, others ſharp crooked teeth; they are alſo different in magnitude,

from 50 to 100 foot long. The head is disproportionably large, and makes up almost half the fish; it does not go off picked or round before towards the mouth, but is quite flat, and is as thick there as it is in the middle or behind. Its head is broad above like the roof of an oven, but beneath it runs narrower to the under-lip, so that it is shaped like the stock of a gun, or like the hinder part of an inverted shoe-last. Its nostrils are in the fore-part of the head, whereas other whales have them in the back-part. It has a little pointed tongue, and a less mouth than the proper whale, but such a monstrous throat, that it could swallow an ox; and once one of these creatures, being struck, in his anguish threw up a shark quite whole and 4 yards long; at the same time there was found in its stomach, some fish-bones a fathom long; therefore some have thought that Job's Leviathan and Jonah's whale were of this sort. In its under-jaw it has from 30 to 50 teeth about half a foot long, and as thick as an arm, and there are cavities in the bone of the upper-jaw just fitted for those teeth. However, some have a few broad grinders in the hinder part of the upper-jaw. It has a bunch upon its back, and a fin behind each eye, near which it may be easily wounded, tho' its skin in general is very tough, and not easily to be pierced. Its fat is above an inch thick, and if the fish is large, will yield 100 barrels of blubber.

The cashelot's huge head is the principal magazine of the unctuous, healing *sperma ceti*. It is covered over in some with a solid bony lid, and in others with a thick tough skin. This its brain lies in 20 or 30 cavities like the cleareſt oil, but as soon as it is taken out, it runs like sour milk. Its fat indeed, all over its body, is intermixed with such little bladders containing the same sort of oil. Nay it circulates not only through the eyes and ears, but through the whole body, by means of an artery as thick as one's leg, which is diffused in numberless smaller ramifications. One may fill 20, others say 50 barrels with it. Its head or neck is full of sinews, whereas the other whales have most in their tails.

In the year 1723, ſeventeen of theſe ſingular fiſhes were ſtranded near Ritzebuttel in the mouth of the Elb, and ſome have been lately ſtranded in Holland. A further account of them may be ſeen in Anderſon.

§ 20.

The 5th claſs comprehends the ſmall whales that have teeth above and below, as:

10. The white-fiſh, which derives its name from its colour; 'tis only two or three fathom long, but in other reſpects pretty much like the true whale, only the head is ſharper and the two ſide-fins longer in proportion. 'Tis true it has but one noſtril in the back of its head, but underneath are two oval apertures two or three inches in diameter, which unite in one above. The white wrinkled ſkin is the thickneſs of a finger, the fat is a hand's breadth thick, and it yields only about four barrels of blubber. Its fleſh is as red as beef, and taſtes almoſt like it. Their greateſt rendezvous is at Diſko; however a great many are caught by the Greenlanders at Goodhope. As for the European whale-fiſhers, they don't regard them. Though I could not take a ſurvey of one whole, becauſe the Greenlanders cut them up before they bring them to land, yet I ſaw that the notion of its having no teeth in the upper-jaw is without foundation; for I counted in each of the under-jaws 6 broad ones, and in one upper-jaw eight, and in the other nine, a little bent inwards and hollowed out, exactly to ſuit thoſe beneath. But the three hindermoſt in the upper-jaw, that have none to match them in the under, are only ſharp pegs. 'Tis alſo without foundation that ſome ſuppoſe this to be the female of the unicorn fiſh, for they are very different from each other.

11. The grampus *(porcus marinus major)* has a flat noſe, is 15 or 20 foot long, black above and white beneath, and in all other reſpects like the great whale. 'Tis very like this is the creature which the Icelanders call ſpring-whale from its leaping.

12. The porpoiſe, *(porcus marinus minor)* called the ſea-ſwine from its wallowing in the ſea, and having a noſe

noſe like the ſnout of a ſwine. It is pretty much like the grampus, only in its hog's noſe, and being but about a fathom long. The fin upon the back is curved like a half-moon towards the tail. Its fleſh does not only reliſh well to the Greenlanders, but to many fiſhers in Europe; for the porpoiſes are ſeen in plenty in all ſeas, eſpecially if a ſtrong wind riſes, when they ſwim in droves around a ſhip, juſt as if they were running races. It has been obſerved in general, that the ſea-animals not only keep in greater number near the ſurface of the waters when a ſtorm is approaching, as if they were afraid of being daſhed upon the ſand-banks by the raging billows; but they alſo demean themſelves like timorous anxious creatures, and are in an unuſual agitation, when there is an eclipſe of the ſun or moon.

13. The delphin, called alſo tumbler, from his leaping and tumbling, is very little different from the porpoiſe, only 'tis not ſo large, and has a ſharper noſe; therefore both the Greenlanders and Norwegians call both ſorts *niſa*. But what is called the Dolphin in the ſouthern ſeas, is quite a different kind of fiſh.

14. The ſword-fiſh, in Greenlandiſh *tikagulik*, gets its name from the fin on its back, which is from 2 to 4 feet long, ſlender and bent inward towards the tail, though it reſembles a blunted arrow more than a ſword. This fiſh is 7 fathom long and has very ſharp teeth. In troops they aſſault the largeſt whales, tear out whole pieces of fleſh from their bodies, and don't deſiſt till they have utterly deſtroyed them. Therefore they are called whale-killers by the New-Englanders. They are ſo ſtrong, that a ſingle one will hold and draw along a dead whale with its teeth, though ſeveral boats were towing it a contrary way. In Norway they are called fat-cleavers, but there they are not above a yard and quarter long.

15. The Greeenlanders call another kind of ſword-fiſh, *ardluit*. Theſe are only five fathom long. Where theſe appear, all the ſeals diſappear, elſe they make a deſperate ſlaughter among them, for they have ſuch ſagacity and ſkill in catching them with their mouths and fins, that they are ſometimes ſeen loaded with five at a time, one in the mouth, a couple under each

fin, and one under the back-fin. The Greenlanders catch theſe as well as the other whales, and eat their fleſh with pleaſure.

§ 21.

To the 6th claſs might be reckoned ſome rare and huge Sea-monſters, if there was but any thing, certain, known of them, or we could hear it from credible people who had ſeen them with their own eyes. Mr. *Paul Egede*, indeed, in his continuation of the Greenland relation, p. 6. ſays as follows concerning a prodigy, which might be called a ſea-dragon, that he ſaw and delineated in his ſecond voyage to Greenland, 1734, in the latitude of Good-hope, deg. 64.

" July 6th a moſt hideous ſea-monſter was ſeen, " which reared itſelf ſo high above the water, that its " head over-topp'd our main-ſail. It had a long pointed " noſe, out of which it ſpouted like a whale. Inſtead " of fins it had great broad flaps like wings; its body " ſeemed to be grown over with ſhell-work, and its " ſkin very rugged and uneven; it was ſhaped like a " ſerpent behind, and when it dived into the water " again, it plunged itſelf backwards, and raiſed its tail " above the water a whole ſhip-length from its body. " Our eye could rate the meaſure of its body to be no " leſs than the bulk of our ſhip in thickneſs, and in " length 3 or 4 times as long. In the evening we " met with rough weather, and the following day a " ſtorm."

This partly agrees with what men (one would think) of credit have related of the great Sea-ſerpent that is ſeen in the Norway ſeas, though very ſeldom, and never but in a perfect calm, in the months of July and Auguſt. Its length is computed at 100 fathom, its thickneſs the compaſs of a great wine-veſſel, and its folds in number from 20 to 100, like great floating caſks. The northern poet, *Peter Daſs*, compares it to 100 dung-heaps that lie in a row on a field to be ploughed; alſo with Behemoth and Leviathan, and with the miſchievous crooked ſerpent. Its head is ſaid to look like a horſe's head, its neck is decked with a long white mane hanging down, and its body conſiſts of a grey

ſlimy

ſlimy fleſh. Mr. *Hans Egede*, in the 85th page of the Engliſh edition of his deſcription of Greenland, quotes out of *Thormodor Torfæus*'s *Hiſtoria Norvegiæ et Groenlandiæ*, ſomething concerning the ſo called *mer-man*, which is deſcribed as having a head incloſed with a ſkin like a monk's hood, and a noſe, mouth and eyes reſembling a man's; there was ſuch a one alſo, it is ſaid, found dead in Norway of late years, three fathom in length. He alſo deſcribes the *mermaid* as having long black hair, breaſts, long arms, hands, and fingers webbed like a gooſe's foot, and as being ſhaped all below the middle like a fiſh with a tail and fins. They likewiſe talk of ſeveral ſorts of great and ſmall creatures in the ocean near Norway, and in the African and Eaſt-India ſeas, that reſemble a man or an ape.

But the moſt horrible and hideous monſter that the fables of the Norway fiſhers have invented is the *krake*, ſea-horſe or *hafgufa*, which nobody ever pretends to have ſeen entire; yet the fiſhers give out, that when they find a place which is uſually 80 or 100 fathom deep, to be at certain times only 20 or 30, and ſee alſo a multitude of fiſhes allured to the ſpot by a delicious exhalation which this creature emits, they conclude that they are over a *krake*; then they make haſte to ſecure a good draught of fiſhes, but take care to obſerve when the ſoundings grow ſhallower, for then the monſter is riſing. Then they fly with ſpeed, and preſently they behold with the greateſt amazement, in the compaſs of a mile or two, great ridges like rocks riſing up out of the ſea, dented with long lucid ſpikes, that thicken as they riſe, and at laſt reſemble a multitude of little maſts. When now the monſter has ſatisfied his rapacious jaws (which however no-body pretends to have ſeen) with fiſhes enough, which had been as it were ſtranded or entangled in the ſpikes on his body, he dives again with a violent agitation of the waters. No one pretends (as ſaid before) to have ſeen this whole fiſh; but they repreſent it as a vaſt Polypus with a multitude of *antennæ* and *tentacula* or ſenſitive horns like the ſtar-fiſh, *ſtella arboreſcens*, *caput Meduſæ*, Sea-ſun, or *Pliny*'s *Ozæna*, which are ſuppoſed, by ſome, to be the young of this monſter.

We enter not into any diſcuſſion about theſe ſea-monſters, which, except that mentioned above by Mr. *Egede*, have not as yet been ſeen in the Greenland ſea. However, the compiler of the natural hiſtory of Norway, after rejecting the fabulous part, labours to demonſtrate the poſſibility and real exiſtence of ſuch creatures, *a priori et poſteriori*; for which purpoſe he ſummons many witneſſes and introduces many uncommon obſervations, which are at leaſt agreeable enough to read, in the 8th Chap. 2d. Part.

§ 22.

But to return to the proper Whale, I will here ſubjoin a relation from the mouth of a Miſſionary, who in 1745 was obliged to attend the whale-fiſhery in *Diſko* in a Dutch veſſel, of what he remarked and remembred of it. The whales in *Diſko-bay* are killed in *April*, and if the fiſhers don't take any, or not enough, they follow them to the coaſts of America, whither they ſteer their courſe, eſpecially to Hudſon's-bay; and, as *Ellis* ſays p. 349, towards the cloſe of the ſummer into the South-ſea. But at Spitzberg they take them in May and June, and after that they retire further eaſtward. When a whale is ſeen or heard, a long-boat with 6 hands muſt make up to it directly, and 5 or 6 ſuch boats are always in readineſs for it; they take what care they can to come on his ſide towards the head. When now the fiſh riſes again to draw breath and ſtays up a while, as his manner is, the boat rows up to his ſide, and the harpooner ſtrikes him moſtly near the fin; that inſtant the boat hurries off before the fiſh feels the thruſt and overſets the boat, or daſhes it to pieces with the flouncing of its tail. The harpoon or harping-iron is a triangular barbed iron about a foot long and faſtened to a ſtem. As ſoon as the fiſh feels the ſmart, it darts down in the deep, the harpoon is in him, and a line being faſtened to the harpoon, (which is a finger thick, made of quite freſh hemp, and 100 fathom long, nine of which lines are laid in every long-boat) this line runs with ſuch rapidity after the whale, that if it ſhould entangle itſelf any where, it muſt either ſnap like a thread or overſet the long-boat.

long-boat. Therefore a man is ſtationed to give great heed to the line, that it may run ſtraight, and without being entangled, and another to wet the place with water where it runs over board, that it may not take fire by the friction of the wood. The whale flies on with the line like an eagle, and the boat haſtens after him as faſt as it can. If the fiſh is not mortally wounded, he can flounce about in the deep for an hour, and draw a line of a couple of thouſand fathom after him, in which caſe the other boats haſten to their aſſiſtance, and add freſh lines. If he betake himſelf to the floating ice, they ſtill row after him; but if he retreats under a great iſland of ice, they have no other way but to draw out the harpoon with all their might, but if that can't be done, they muſt cut the line in two; by which they miſs a prize worth perhaps 200*l.* for a middling fiſh is eſtimated at that value. If the fiſh comes up again alive, they ſtrike him with a couple of harpoons more, and then kill him out-right with their lances. As ſoon as he is dead he riſes to the ſurface of the water, and the ballance of his body turns his belly upwards.

In the mean time the ſhip comes as well as it can to meet the boats, which are towing the fiſh along, and at length faſten it to the ſhip, by cutting two ſlits in the blubber, through which they draw a rope, and ſo laſh it along ſide. The firſt work was to go with a boat into its jaws, and to cut out the whale-bone barders very cautiouſly from its gums, with a long bending knife, and to draw them up at the capſtan. They only take the largeſt, which are 500, and they are worth as much as all the blubber of the fiſh. Then they cut off the blubber from the tongue, and after that proceed to ſtrip his whole body of its fat, beginning both at the head and tail at once, and ending in the middle. The men that ſtand on the fiſh, have ſharp irons on their ſhoes to prevent their ſlipping. They cut off the fat in long quadrangular pieces, and haul it upon deck by a pulley, where others cut it into leſs pieces and ſtow it for the preſent in the ſteerage or hold till their fiſhery is over. The tail and fins are cut off whole, but afterwards divided into little pieces, and reſerved

principally for boiling glue. The tail conſiſts of a number of ſinews.

Such a buſy band of 40 or 50 hands, diſtributed into ſmaller companies, and mutually aiding each other throughout the whole, muſt ſtrip a fiſh in four hours time if all goes right. As the body of fat diminiſhes, progreſſively from the head and tail towards the middle, ſo they keep removing the ropes, until at length the fiſh turns round of itſelf. Then finally they cut away the ring of fat that was left to the laſt. With the loſs of its fat the fiſh loſes its buoyant faculty; therefore, when it is turned adrift, down goes the carcaſs or ſcrag into the deep, with a general and joyful huzza of the whole crew. In a few days it burſts and riſes again, and its vaſt ſtock of fleſh regales the fiſhes, birds and bears with a profuſe feſtivity. But if the cutting up the whale is obliged to be deferred on account of turbulent weather, or the capture of more fiſhes, it will ſwell with a humming noiſe, and at length burſt with a dreadful clap, and at the ſame time will ſcatter a vermilion-coloured filthy moiſture out of its entrails, which ſtinks horribly.

When they have enough, they ſail away to ſome haven, or in ſerene weather, grapple on the ice, and unload the caſks to gain more room for cutting it ſmall, for now they haul up all the blubber out of the hold of the ſhip, and take off all the rind, which they caſt into the ſea, and there the Greenlanders gather it up and eat it. They cut the blubber in little longiſh pieces, lower it down into the hold in leather bags, empty it into tubs, ſo fill one veſſel after another with it. While at this work, the train runs about the ſhip above the ſhoes, this they lade up or catch in pails at the water-gutters of the ſhip, and ſo pour it into the veſſels with the blubber. That now that leaks, and drops through the caſk, is the fineſt and beſt, and is called *clear-train*, and the remainder that is boiled out of the blubber is the *brown train* (*). The greaves or offal that remains

* In *Anderſon*'s ingenious notes to his account of Iceland, p. 99, may be ſeen ſome obſervations of the etymology and import of the word *train*, which is almoſt the ſame in the Ruſſian, Iceland, Norwegian and German languages, and in the other languages that have any affinity with them, nay even in Greek, Hebrew and Arabic.

is ſo trifling, that 100 barrels of blubber will produce 96 barrels of train.

§ 23.

As to the whale-fiſhery of the Greenlanders, it is to be obſerved that the proper whale and the unicorn are only caught in the north, but the caſhelot or *ſperma ceti* whale, and the other leſſer ſorts, are alſo caught in the ſouthern parts. But I will only deſcribe the method of thoſe in the north. They dreſs themſelves in the beſt manner for it, becauſe according to the portentous ſayings of their ſorcerers, if any one was to wear dirty cloaths, eſpecially ſuch in which he had touched a dead corpſe, the whale would eſcape, or even if it was already dead, would at leaſt ſink. The women are alſo obliged to be parties in this exploit, and their buſineſs is to row, and to mend the men's ſea-jackets, and the boats directly as ſoon as they are damaged. They make boldly up to the fiſh in their men's and women's boats, and ſtrike it with ſeveral harpoons, to which bladders are hung made of great ſeal-ſkins, ſeveral of which ſo encumber and ſtop the whale, that it cannot ſink deep. When he is tired out, they diſpatch him quite with their little lances. Then the men creep into their ſea or ſpring-jackets, which are made of ſeal-ſkin, and anſwer to ſhoes, ſtockings, gloves, cap and all in one piece, and are faſtened tight round the head. In theſe they leap fearleſs upon the fiſh, and into the ſea, for the air in the jacket prevents their ſinking, and enables them to ſtand erect in the water. Then they cut off the blubber, and are alſo pretty dexterous in cutting out the whale-bone barders, conſidering the bad knives they have. But the multitude is very diſorderly in cutting off the fat. Men, women and children run all promiſcuouſly in a heap among one another and over one another, with ſharp and pointed knives; for every body, if it is only a ſpectator, may ſhare in dividing the ſpoil. It is ſurpriſing how artfully they guard themſelves that no one is badly wounded, though it never ends without ſlight wounds.

They catch the ſmaller ſorts of whales in the ſame manner as they do ſeals, or hunt them into the narrow

creeks, where they are ſtranded. In the ſame manner the Icelanders terrify the whales by a dreadful ſhouting, daſhing the water, or flouncing things into it, and thus hunt them ſo far into an inlet, till they are ſtranded; yet they know how to kill them with the harpoon. Sometimes they pour blood into the water that he may fly to the land out of averſion for it, and there be ſtranded; this poſſibly gave occaſion to the ſtory of a tub, with which the whale-fiſhers, as alſo with a red cloth, try to entertain the whale till they can pierce him unobſerved.

CHAP. IV.

Of the quadruped Sea-Animals, or Seals.

§ 24.

IT remains to ſay ſomething of thoſe ſea-animals that have four feet, and are amphibious, viz. the *Seal* or Sea-calf, in Latin *phoca*, in Greenlandiſh *pua*, and in French *loup marin*. There are ſeveral ſorts of them, but they are all alike in having a firm, tough, hairy ſkin like the land-animals, only that the hair is thick, ſhort and ſmooth, as if it was rubbed over with oil. They have two ſhort feet before ſtanding downwards for the conveniency of rowing, and behind they have alſo two ſtanding outwards for ſteering, one on each ſide of a ſhort tail. With theſe they ſtrike the water behind them, and drive themſelves along. They have five toes on their feet, each conſiſting of four joints, and terminating in a long nail or claw, with which they climb up the ice or the rocks. The hinder feet are palmated, or joined together with a thin ſkin like a gooſe's foot, ſo that in ſwimming they are ſpread like a fan. The water is their proper element, and any fiſh they can get, their food. Yet they often lie on the ice or land, to baſk in the ſun-beams or ſleep. When they are ſleeping, they ſnore very loud, and may eaſily be ſurprized in their ſound ſleep. They have a lame gait or walk; but yet they can pad along ſo faſt with their fore-feet, and give ſuch leaps with their hind-feet, that a man

a man can't eaſily overtake them. Their head has pretty much the reſemblance of a dog's head with the ears cropt, though ſome are rounder and others ſharper. Their cry has ſomething of a dog, but more of a wild ſwine, and their young ones cry like a cat. Their jaws are planted with ſharp teeth, and their lips with ſtrong hair like briſtles. They have two noſtrils in their noſe, and are obliged to come up to the ſurface of the water every quarter of an hour to take air. They have large fiery eyes with eye-lids and eye-brows; they have a ſmall aperture for the ear, but no flaps. Their body is bulky in the middle, but runs out conical before and behind, that they may make their way through the water ſo much the eaſier. At the firſt glance they look moſt like a mole. Their fat is from a finger to a hand-breadth thick; their fleſh red, tender, juicy and fat, almoſt like the fleſh of wild ſwine, nor does it taſte ſo filthy as the fleſh of moſt ſea-birds does.

§ 25.

Some ſorts of theſe animals, though not all, are found in all other ſeas, and as far as we can form a judgment, there are ſome ſorts the ſame as our Greenland ſeals, both in ſhape and colour. A Jutlander aſſured me, that he had ſeen ſeals in their ſeas which had a fiſh's finny tail inſtead of hinder feet. The deſcription of ſeals in *Pontoppidan's natural Hiſtory* coincides with this. *Anderſon* ſays (p. 235.) that there are ſeals in the freſh water-lake Baikal in Tartary, which lies at leaſt 20 degrees diſtant from the ſea; it is probable they ſtrayed up the river Jeniſei and there propagated, and could at length ſubſiſt without ſea-water. The ſeal that was caught in the Elb by Magdeburg, in the ſpring, 1761, is ſtill in freſh remembrance. There are five ſpecies of them caught here, they are indeed alike in the ſhape of their body, but are different in ſize, in hair and in their heads. I muſt call them by their Greenland name, becauſe I know no German name for them.

1. *Kaſſigiak* is a long ſeal with a thick head, its colour black ſprinkled with white. The Greenlanders in Ball's river catch the moſt of this ſort, and they catch them all the year round. They (and we too) make

make the beſt cloathing of the ſkins of their young ones, and if the back is black and the belly white, they look as noble and as rich as velvet. Therefore the skins of the young ones are exported in great number, and worn for waiſtcoats. The older the creature is, the larger are the ſpots, ſo that ſome of them look like tigers skins, and are uſed for houſings or coverings for horſes. A full-grown ſeal of this ſpecies is about 2 yards long.

2. *Attarſoak* has a pointed head and big body, and more and better blubber than the former. When 'tis full grown 'tis near 3 yards long, and then 'tis almoſt all of a white-grey colour, and has a black figure on its back like two half-moons, with their horns in a uniform direction towards one another: but there are others ſomewhat blackiſh all over. All ſeals vary annually their colour till they are full grown, but no ſort ſo much as this, and the Greenlanders vary its name according to its age. They call the fœtus *iblau*; in this ſtate theſe are quite white and woolly, whereas the other ſorts are ſmooth and coloured. In the 1ſt year 'tis called *attarak*, and 'tis a cream-colour. In the 2d year *atteitſiak*, then 'tis grey. In the 3d *aglektok*, painted. In the 4th *milektok*, ſpotted; and in the 5th year *attarſoak*. Then it wears its half-moon, the ſignal of maturity. Its pelt is ſtiff and ſtrong, and therefore it is made uſe of to cover trunks with. The Greenlanders curry the hair off in dreſſing the pelt, but leave a little fat inſide it, that they may dreſs it ſo much the thicker; they cover their boats with them. They uſe the undreſſed ones for tent-skins, and ſometimes, though but very rarely, and when they have nothing elſe, for cloaths. This ſeal yields the moſt and beſt blubber, and the train that drops from it is not much thicker, nor worſe, or more rancid than ſtale oil of olives. The blubber hath ſo little greaves, that they ſay they can draw and refine a couple of quarts of train more out of a barrel than they put in of blubber, if the caſk does not leak, which may very eaſily happen.

3. *Neitſek*, is not very different from the former in ſize or colour, only that the hair is a little browner or a pale

a pale white, nor does it lie ſmooth, but rough, briſtly, and intermixed like pigs hair. If garments are made of this pelt, the rough ſide is generally turned inward.

4. *Neitſerſoak*, ſignifies in Greenlandiſh only ſo much as a great neitſek, but there is a great difference between them; for beſide that this laſt is much larger, it has alſo a ſhort, thick, black wool under its white hair, which gives it a beautiful grey colour. It has likewiſe a thick folded ſkin on its forehead, which it can draw down over its eyes like a cap to defend them againſt the ſtorms, waves, ſtones and ſand; it is for this reaſon called *clapmutz*. This creature is only caught in the ſouthern parts.

5. The *utſuk* is the largeſt ſpecies of Seals, upwards of three yards long. It has black hair, and a thick ſkin, out of which the Greenlanders cut the thongs or lines a finger-thick for their ſeal-fiſhery. This ſpecies alſo is taken only in the ſouth.

§ 26.

The 6th ſpecies is the ſea-cow, called in German, *wallroſs*, in Latin, *roſmarus*, in French, *vache marine*, and in Greenlandiſh *auak*. Their bodies reſemble a ſeal, but their heads are very different; for the head of this is not long, but ſtubbed and broad, and therefore it might be called a ſea-lion *, or perhaps elephant, on account of the two long tuſks it has. There are not many of theſe ſingular ſea-animals ſeen here, yet I will deſcribe one that I viewed as well as the hurry of the Greenlanders in cutting it up would permit me.

It might be ſix yards long and near the ſame in circumference at the breaſt. Its hide was no where ſmooth, but was much wrinkled all over its body, eſpecially about the neck, and had but few hairs growing on it; 'tis a finger thick, but about the neck twice as thick and brawny, therefore the Greenlanders like to eat it raw. This creature weighs at leaſt 400 pound. Its blubber is white and ſolid like bacon, and a hand-breadth thick, yet it does not yield ſo much nor ſo good

* 'Tis ſo named in Lord *Anſon*'s Voyage.

train

train by far as the ſeal's blubber, becauſe of its tough greaves. Its legs both behind and before are longer and clumſier than the ſeal's; and its toes, ſome of whoſe joints are a ſpan long, have not ſuch long and ſharp claws. Their head is oval, but the mouth ſo ſmall that I could not quite put my fiſt into it. The under-lip terminates in a point in the form of a triangle, and is a little prominent between the two long tuſks. On both its lips, and on each ſide of its noſe, is a kind of fungous ſkin, a hand's-breath, ſtuck with a plantation of monſtrous briſtles, that are a good ſpan long, and as thick as a ſtraw; they are like a three-ſtranded cord, pellucid, and give the animal a majeſtic, though a grim aſpect. The noſe is very little raiſed, and the eyes not larger than an ox's. I could perceive no eye-lids, and as I was at firſt ſearching for the eyes and temples, and could not find them, a Greenland boy preſſed the ſkin, and out ſprung the eyes; ſo I found that I could ſqueeze them in and out the depth of a finger; from whence I might conclude that this creature had alſo a ſhelter for its eyes in ſtormy weather, by drawing them into a ſafe repoſitory. The ears are ſituated far back in the nape, and their perforations enter the cranium quite behind, nor have they any flaps, ſo that I could ſcarce find their little apertures. It had no ſharp *inciſores* in its mouth, and none at all before, but only four teeth on each ſide; on the right ſide of the under-jaw three pretty broad concave grinders. Therefore it cannot catch and chew fiſh like the ſeal, and the two long tusks or horns growing out of its face above the noſe, and bending down over its mouth, ſo as almoſt to barricade it up, ſeem to be more an impediment than a help to it. The inſide of theſe tusks is finer and more compact than ivory, 'tis alſo quite white, only the very heart of it is ſomewhat browniſh. At the root where they enter the ſcull, they are a little hollow, not quite round, and moſtly full of notches; and they ſay that they ſeldom find one with two whole ſound tusks. The right tusk is about an inch longer than the left, and its whole length is 27 inches, 7 of which are grafted within the ſcull; its circumference is 8 inches. They ſtand about three inches aſunder in the head,

and

and at their extremities 9 inches apart, and bent a little downwards. One tusk weighs 4 pound and half, and the whole *cranium* 24 pound. Such a *cranium*, together with other Greenland rarities, has been made a preſent of to the muſeum of the college of the *Unitas Fratrum* at Barby.

The uſe the ſea-cow makes of theſe tusks ſeems to be in part to ſcrape the muſcles and ſuch kind of ſhell-fiſh out of the ſand and from the rocks, for theſe and ſea-graſs ſeem to be its only food; and alſo to grapple and get along by, for he faſtens them in the ice or rocks, and thus draws up his unwieldy helpleſs trunk; and finally 'tis a weapon of defence both againſt the white bear on the land and ice, and the ſword-fiſh and ſuch ſorts of nimble and fierce enemies in the ſea.

What induced Martens to conclude that it lives on ſea-graſs moſtly, was, that its dung looked like horſe-dung. But he alſo ſuppoſes that it eats fleſh, becauſe it ſeizes upon the ſkin of the whale which is thrown over-board, draws it under water, and then throws it up aloft again. But the Greenlanders have made the ſame obſervation with reſpect to the ſea-fowls, that he draws them under water with his long tuſks in play, and then throws them up in the air, but never eats them.

§ 27.

We meet with few ſea-cows in Davis's-ſtraits, but the greater is their reſort by Spitzberg, Nova-Zembla, and in the Waygat, as far as the river Ob. From thence to Kolyma, and all along the coaſt of the Ice-ſea are no traces of them, but then again they are ſo much the more numerous in the ſea of Kamſhatka, where, according to D. Gmelin's account in his Siberian Journey, Part III. p. 164, they found on the ſhore great numbers of ſhed teeth, that were much larger and heavier than the Greenland teeth, and are ſaid to weigh 10, 20, nay 30 pound each. In former times people killed them in great numbers with harpoons by Spitzberg, moſtly on ſhore, where they lay in large droves ſleeping. They killed them chiefly for the ſake

of

of their teeth, of which the artificers wrought all ſorts of beautiful trinkets. But after they came to know that man was their moſt dangerous foe, they are ſaid to have made the capture more difficult and rare to him, by ſetting a watch, rendering each other mutual faithful aid, and when they were wounded in the water, by endeavouring to overſet the boat, or diving and ſtriking a hole in it.

But to return again to the Seals, they ſay there are but few by Spitzberg, but they make it up on the coaſt of Eaſt-Greenland. On this occaſion Martens makes this obſervation, that where there are many Seals, there are but few Whales, becauſe the ſeals eat away all from them. And Johnſton in his *Hiſt. nat. de Piſcibus*, Art. VI. makes another ſingular obſervation concerning them, that in warmer climates they rob and ruin the vineyards and orchards contiguous to the ſeaſhore. Again, that they can not only be caught alive and tamed, but alſo accuſtomed to come out of the ſea to land, and to take their food from men; this Charlevoix alſo relates of Canada. *Voyage de l'Amerique*, Let. VIII.

In Davis's-Straits the two firſt deſcribed ſpecies of ſeals are in the greateſt plenty, viz. the ſpotted *kaſſigiæt*, and the black-ſided *attarſoit*. The firſt ſort is to be met with all the year round, though not always in equal numbers. They cannot be caught by ſingle Greenlanders, except they are with young and helpleſs, becauſe they are ſo watchful; but they muſt be ſurrounded and killed by ſeveral together, according to the mode of the clapper-hunt. But the two laſt ſpecies emigrate twice a year out of theſe parts. Firſt they retire in July, and return again in September; this time 'tis thought they go in purſuit of food to other regions, becauſe they don't depart all in a body together, and moreover come back very fat. The 2d time they all ſet off in March to caſt their young, and in the beginning of June back they come, young and all, like a great flock of ſheep*. But then they are very lean.

* *Horrebow* remarks of this ſpecies of Seals, that in December they come to the north-ſide of Iceland, and in March they all go away again.

In

In this laſt tour they ſeem to obſerve a certain fixed time and track, like the birds of paſſage, and take a route that is free from ice; therefore the ſhips near Spitſberg can ſafely follow them. We know they come up out of the ſouth firſt, then 20 days after they are 80 or 100 leagues further north, and the longer the date, the further they loſe themſelves in the north. We can pretty well aſcertain the day at the end of May, when they will be again at Frederic's-Hope, and in the beginning of June at Good-hope, and ſo further north. Then they make their appearance in great droves for many days together; part of them ſtay and part proceed further north. But the place they retire to in that laſt circuit, cannot be determined with equal certainty. They cannot ſubſiſt at the bottom of the ſea, for they muſt draw breath. They do not go to America, for their courſe is not ſteered weſtward but northward; nor do the ſailors ever ſee them in the open ſea at this ſeaſon. They don't ſtay in the north neither to caſt their young among the ice, and the uninhabited peaceful rocks; for we ſee them return from the ſouth and not from the north. Therefore they muſt either find a way through ſome narrow paſſage or ſound, ſuch as it is imagined that channel may be in Diſko-bay, now covered with ice, in the 69th deg. and alſo that in *Thomas Smith*'s Sound in 78th deg. or elſe they muſt get round Greenland through ſome ſuppoſed open ſea further north under the pole, and ſo arrive at the eaſt-ſide, and then round again this ſide Iceland by Statenhook. It is certain they do not undertake this voyage as epicures for the ſake of good living, for they all come meagre home; but they go to bring forth their young, and when it is over, they hurry back again ſo faſt, that they do not take time enough to eat their belly full and to ſleep ſufficiently. It may be they are compelled to ſuch a ſpeedy flight by the *Robben-ſhlaeger*, or ſhips that go upon the ſeal-fiſhery in April and May, though they might elſe make a longer ſtay for the ſake of their tender cubs.

Theſe Seal-catchers try to ſurround them upon the ice, where they lie ſleeping in whole herds; firſt they

frighten them by ſhouting, and when they ſtretch out their necks and yell, they give them one deſperate blow upon the noſe with a club, by which they are ſtunned or ſtupified. But they ſoon come to themſelves again, (for they are ſo hard to be killed, that many a one turns about its head to bite even when they are flaying it) therefore the executioners muſt hurry round the ſecond time to diſpatch thoſe quite that were felled down. In this manner thoſe ſhips that catch no whales, may procure with little trouble a freight of ſeal's fat that even exceeds whale-blubber. And beſides they gain for a booty a good ſtock of pelts, which beſide their common uſe, may be dreſſed like leather. It is reported that the Icelanders alſo catch them in nets from 60 to 200 in a day, but this could not be effected yet in Greenland.

§ 28.

There is no people to whom the ſeals are ſo profitable, nay ſo indiſpenſably neceſſary, as the Greenlanders, for the ſea is their corn-field, and the ſeal-fiſhery their moſt copious harveſt. Seals are more needful to them than ſheep are to us, though they furniſh us with food and raiment, or than the cocoa-tree is to the Indians, although that preſents them not only with meat to eat and covering for their bodies, but alſo houſes to dwell in and boats to ſail in, ſo that in caſe of neceſſity they could live ſolely from it. The ſeals fleſh (together with the rein-deer, which is already grown pretty ſcarce) ſupplies the natives with their moſt palatable and ſubſtantial food. Their fat furniſhes them with oil for lamp-light, chamber and kitchen fire; and whoever ſees their habitations, preſently finds, that if they even had a ſuperfluity of wood it would not do, they can uſe nothing but train in them. They alſo mollify their dry food, moſtly fiſh, in the train; and finally they barter it for all kinds of neceſſaries with the factor. They can ſew better with fibres of the ſeals ſinews, than with thread or ſilk. Of the ſkins of the entrails they make their windows, curtains for their tents, ſhirts, and part of the bladders they uſe at their harpoons; and they make train-bottles of the maw. Formerly for want of

iron

iron, they made all manner of inſtruments and working tools of their bones. Neither is the blood waſted, but boiled with other ingredients and eaten as ſoop. Of the ſkin of the ſeal they ſtand in the greateſt need; for ſuppoſing the ſkins of rein-deer and birds would furniſh them with competent clothing for their bodies, and coverings for their beds; and their fleſh, together with fiſh, with ſufficient food; and provided they could dreſs their meat with wood, and alſo new model their houſekeeping, ſo as to have light and keep themſelves warm with it too; yet without the ſeal's ſkins they would not be in a capacity of acquiring theſe ſame rein-deer, fowls, fiſhes and wood, becauſe they muſt cover over with ſeal-ſkin both their large and ſmall boats, in which they travel and ſeek their proviſion. They muſt alſo cut their thongs or ſtraps out of them, make the bladders for their harpoons, and cover their tents with them, without which they could not ſubſiſt in ſummer.

Therefore no man can paſs for a right Greenlander, who cannot catch ſeals. This is the ultimate end they aſpire at, in all their device and labour from their childhood up. It is the only art (and in truth a difficult and dangerous one it is) to which they are trained from their infancy, by which they maintain themſelves, make themſelves agreeable to others, and become beneficial members of the community. But no one can rightly comprehend their method of proceeding till he has taken a view of their boats and inſtruments, which will be deſcribed in the ſequel.

BOOK III.

Of the Greenlandiſh *Nation.*

CHAP. I.

Of the Greenlanders Perſon, and Way of Living.

§ 1.

THE Greenlanders call themſelves without any further ceremony *Innuit*, i. e. Men, *Indigenæ* or Natives. The Icelanders, who many hundred years ago diſcovered and poſſeſſed this country and the neighbouring coaſts of America, called them in ſcorn *Skrællings*, becauſe they are little of ſtature; few exceeding, the moſt not amounting to, five foot high, and having the appearance of imbecillity at the ſame time *. Yet they have well-ſhaped, proportionable limbs. Their Face is commonly broad and flat, with high cheek-bones, but round and plump cheeks. Their eyes are little and black, but devoid of ſparkling fire. It is true their noſe is not flat, but it is ſmall, and projects but little. Their mouth is commonly little and

* It is a common obſervation that men, as well as beaſts and the products of the ground, grow ſmaller and ſmaller towards the pole, though the elk, the white bear, and the rein-deer are manifeſt exceptions to this rule. Some people attribute their diminitive ſtature to the cold pinching air and miſts. *Ellis* (who has given us the moſt ample deſcription of the *Eſquimaux* in Hudſon's bay, who agree with our Greenlanders almoſt in every thing, and very likely were one people originally) obſerves, p. 256, that though there are large trees growing at the bottom of Hudſon's Bay, there are nothing but ſhrubs in the 61ſt degree; and alſo that the people kept diminiſhing in ſtature the higher they lived, till the 67th degree, where there are no people at all.

round,

round, and the under-lip ſomewhat thicker than the upper. Their body is dark-grey all over, but the face brown or olive, (and yet in many the red ſhines through). This brown colour ſeems not to be altogether from nature, becauſe their children are born as white as others, but may proceed in part from their dirtineſs, for they are continually handling greaſe or train, fitting in the ſmother of their lamps, and ſeldom waſh themſelves. Yet the climate may contribute a good deal to make this colour hereditary and proper to them, after ſo many generations, eſpecially the ſudden alternative of cold and raw air, and burning heat of the ſun in ſummer; and this makes the Europeans that live there ſomewhat browner too. But it is probable their perpetual trainy food may contribute the moſt to their olive-tinge, for their blood becomes ſo denſe, hot and unctuous by it, that their ſweat ſmells like train, and their hands feel clammy like bacon. But there are ſome that have a moderate white ſkin, and red cheeks, and more whoſe face is not ſo very round; theſe might eaſily paſs undiſtinguiſhed among the Europeans, eſpecially among the inhabitants of ſome of the mountains of Switzerland. I have alſo ſeen Greenlanders whoſe fathers were Europeans, but they were educated according to the Greenland mode. Theſe are not different from the reſt in colour, but in certain lineaments of the countenance. Again I have ſeen the children of another European by a half-Greenland woman, that were as beautiful as any in Europe.

They have univerſally coal-black, ſtraight, ſtrong and long hair on their heads, but they have ſeldom any beard, becauſe they conſtantly root it out. Their hands and feet are little and ſoft, but their head and the reſt of their limbs are large. They have high breaſts and broad ſhoulders, eſpecially the women, who are obliged to carry great burdens from their younger years. Their whole body is fleſhy, and well enriched with fat and with blood; therefore they can endure the cold very well with very thin cloathing and bare heads and necks; and they commonly ſit naked in their houſes, all except their breeches; their bodies then emit ſuch a hot ſteam, that an European that ſits by cannot endure it.

And when they (the chriſtian converts from among this nation) are aſſembled even in the winter-time to their divine worſhip, they evaporate or rather blow out ſuch a calidity, that we are preſently obliged to wipe off the ſweat, and can ſcarce draw our breath for the thick exhalation.

They are very light and nimble of foot, and can uſe their hands too with a good deal of dexterity and ſkill. There are but few maimed or infirm people among them, and fewer misſhapen births. They do not want for activity and ſtrength of body, though they don't know how to ſet about any work they are not uſed to; however in their own buſineſs they excel us. Thus a man that hath eat nothing for three days, at leaſt nothing but ſea-graſs, can manage his little Kajak or canoe in the moſt furious waves; and the women will carry whole a rein-deer the ſpace of four leagues, or a piece of timber or ſtone, near double the weight of what an European would lift.

§ 2.

It is hard to form a true judgment of their Temperament, becauſe their mental qualities are ſo blended, that one cannot take a diſtinct ſurvey of them. Yet they ſeem to be principally of a ſanguine diſpoſition, intermixed with ſomething phlegmatic; I ſay principally, for there is a difference among Greenlanders, as as well as among other nations, and there are alſo cholerick, and melancholy complexions. They are not very lively, much leſs jovial and extravagant, yet they are good-humoured, amicable, ſociable, and unconcerned about the future. Conſequently they are not covetous to ſcrape a heap of ſtuff together, but are liberal in giving. It is true, one cannot perceive any peculiar high ſpirit in them, but yet they have, out of ignorance, a good ſhare of what we may call ruſtic or peaſant's pride, ſet themſelves far above the Europeans, or *Kablunæt* as they call them, and make a mock of them among themſelves. For though they are obliged to yield them the pre-eminence both in underſtanding and manual performances, yet they don't know how to ſet any value on theſe. Whereas on the other hand their own

own inimitable skill in the catching ſeals, which is their ſtaff of life, and beſides which nothing is indiſpenſably neceſſary with them, affords ſufficient food for their good conceit of themſelves. And 'tis certain they are not ſo fooliſh and ſtupid as the ſavages are commonly thought to be, for in their ways and employments they are wiſe and ſharp enough. But yet they are not ſo ingenious and poliſhed neither as many report them to be. Their reflexion or invention diſplays itſelf in the employments neceſſary to their ſubſiſtance, and what is not inſeparably connected with that, has not a thought of theirs beſtowed on it. Therefore we may attribute to them a ſimplicity without ſillineſs, and good ſenſe without the art of reaſoning. * They count themſelves to be the only civilized and well-bred people, becauſe many unſeemly things which they ſee too too often among the Europeans, ſeldom or never occur among them. Therefore they uſe to ſay, when they ſee a quiet modeſt ſtranger: "He is al-"moſt as well-bred as we;" or, "He begins to be "a man, that is, to be a Greenlander." They are not litigious but patient, and recede when any one encroaches upon them; but if they are puſhed to that degree that they can go no further, they become ſo deſperate, that they regard neither fire nor water.

* What *Gmelin* writes of the *Tunguſes*, Part II p. 216, is very well adapted to the Greenlanders: "They are plain and upright," ſays he, "yet more becauſe they have no opportunity to exerciſe their underſtand-"ing about any other affair but their hunting, than any particular princi-"ple or bent towards ſincerity. The common report is, that they are ſtu-"pid, becauſe they may eaſily be cheated; but for my part I believe, that "others are equally as ſtupid; and according to this procedure, we muſt "call every man a fool, who has no great acuteneſs in things that he has "had but little opportunity to hear and ſee much of. We diſcover the na-"tural underſtanding of moſt nations beſt in their common employments "and inſtitutions. Therefore it is no wonder that the *Tunguſes* have not "exerciſed their underſtandings in things that never lay in their way. They "are as ſharp-witted in their matter, as the greateſt ſharper, on the other "hand, may perhaps be awkward in hunting."

We may ſee that the Greenlanders poſſeſs a competent ſhare of underſtanding and the art of imitation, by this, that the baptiſed Children eaſily learn to read, and alſo to write very prettily, and that one of our Greenlanders is the common gun-ſtock maker, and another is the barber for the Europeans.

They are not idle, but always employed about ſomething; yet they are very variable or fickle, ſo that if they begin a thing, and any unexpected difficulty thwarts them, they throw it by directly. In the ſummer they ſleep 5 or 6 hours, and in the winter 8. But if they have worked hard, and waked all night, they will ſleep the whole day. In the morning, when they ſtand with penſive ſilence upon ſome eminence, and take a ſurvey of the ocean and the weather, they are commonly thoughtful and dejected, becauſe the burdens and the dangers of the day ſtand in proſpect before them. But when no labours demand their application, or they return home from a ſucceſsful fiſhery, they are chearful and converſable.

They are ſuch adepts in diſguiſing or ſuppreſſing their paſſions, that we might take them for Stoics in appearance. They affect alſo to be very reſigned in calamitous accidents. They are not ſoon irritated to anger, or can eaſily bridle their animoſity; but in ſuch caſes they are quite dumb and ſullen, and don't forget to revenge themſelves when an opportunity preſents itſelf. But I ſhall have a better opportunity to ſpeak further of their morals hereafter.

§ 3.

They make their Cloaths of the ſkins of reindeer, ſeals and birds. Their outer garment is ſewed faſt on all ſides like a waggoner's frock, only not ſo long and looſe, ſo that they firſt put in both arms, and draw it over their heads like a ſhirt, but there is no open ſlit before, 'tis ſewed together up to the chin. At the top of it, a Cap or Hood is faſtened, which they can draw over their heads in cold or wet weather. The Man's outer coat reaches only half down his thigh, nor does it ſit tight about him; yet it admits no cold air to penetrate, becauſe 'tis cloſe before. They don't ſew with the gut, but with the ſinews of rein-deer and whale, which they ſplit very thin and ſmall, and then twiſt them together double or threefold with their fingers. Formerly they uſed the bones of fiſhes, or the very fine bones of birds inſtead of needles, and their knives were

A Greenlander *as he comes from the Sea, with his Kaiak on his Arm; with a Greenland House & a Seal.* III.

reenland Woman, *a Child at her Back within her Garment, in her* t-Hand *a Womans Knife, in her left a Water-pail; a Tent & some Sea Fowl.*

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were of ſtone. But now they uſe ſteel needles, (and none but the fineſt will ſerve them) and we cannot ſufficiently admire the neatneſs and ingenuity of their work. The furriers and workers in furr-cloaths confeſs that they cannot come up to them in that branch. The ſkins of fowl with the feathers inward, are made up into what may be called their ſhirts, tho' they make them of reindeer-ſkins too. They put another garment of ſkin over this, and ſome of them uſe for that purpoſe a fine-haired reindeer pelt; but theſe are now grown ſo rare, that none but the wealthy dames can cut a figure with them. The ſeal-pelts are the moſt common, and they generally turn the rough ſide outwards, and the borders and ſeams are ornamented with narrow ſtripes of red leather and white dog-ſkin. But at preſent moſt of the men of ſubſtance wear their upper garment of cloth, ſtriped linen, or cotton, yet made after the Greenland cut. Their breeches are of ſeal's-skin, or the thin-haired skins of reindeer, and are very ſhort both above and below. Their ſtockings are made of the skins of young ſeals found in the dam's body, and their ſhoes of ſmooth, black, dreſſed ſeal's leather. They are tied on the inſtep with a thong drawn through the ſole beneath. The ſoles ſtand out bending upwards for two inches breadth behind and before, and are folded with a great deal of nicety, but they have no heels. Their boots are made juſt the ſame. The Greenlanders that are rich wear now ſometimes woollen ſtockings, breeches and caps. When they travel by ſea, they put on as a great-coat over their common garment, a *tuelik*, i. e. a black, ſmooth ſeal's hide, that keeps out water; and perhaps underneath too a ſhirt of the inteſtines of ſome creature in order to keep in their natural heat and keep off the wet.

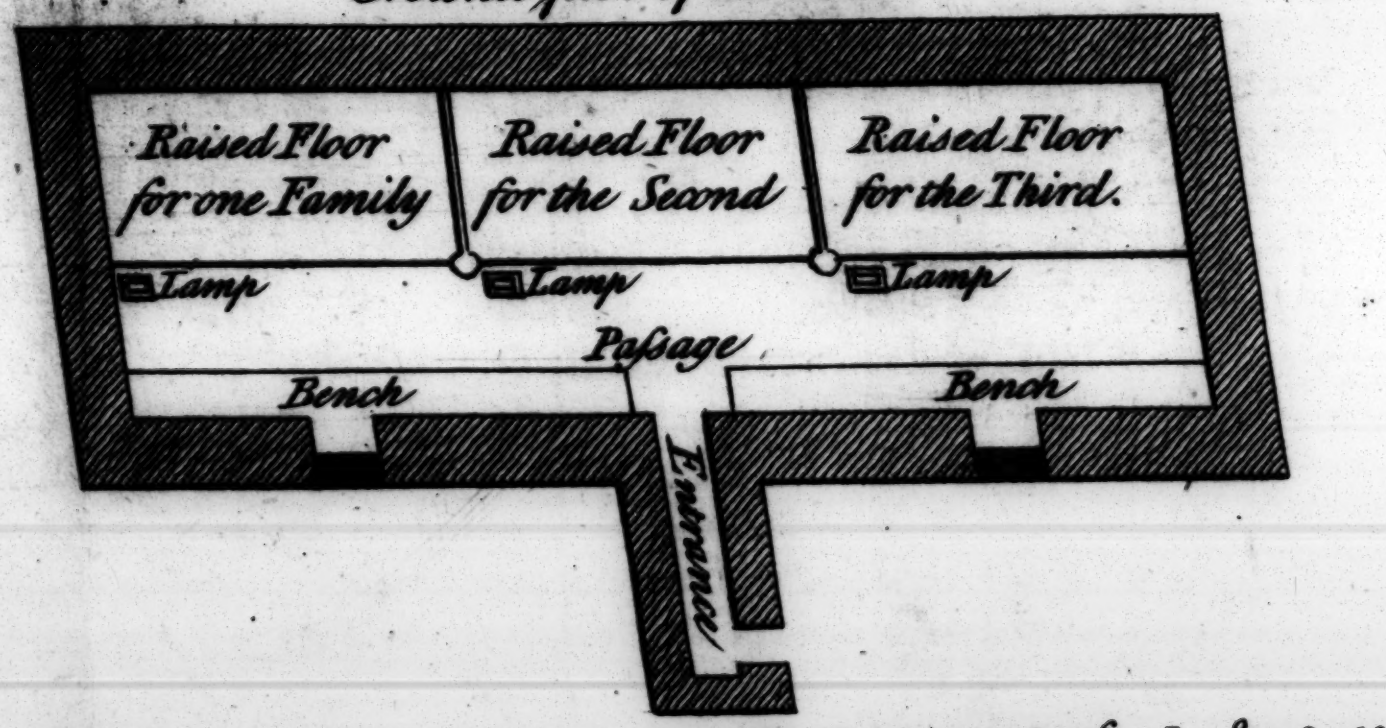
The Women's cloaths differ from the men's only in a few things. Their jackets have high ſhoulders and a higher hood; they are not cut all round even at the bottom like the men's, but they round off from the thigh downward and form both behind and before a long flap, the pointed extremity of which reaches below the knee,

knee, and is bordered with red cloth. They alſo wear breeches, with ſhort drawers under them. They are fond of making their ſhoes and boots of white or red leather, and the ſeam which is before is figured and ſewed very neat. The mothers, and children's nurſes or waiters, put on an *amaut*, i. e. a garment that is ſo wide in the back as to hold the child, which generally tumbles in it quite naked, and is accommodated with no other ſwadling cloths or cradle. To keep the infant from falling through, they bind the garment faſt about their waiſt with a girdle that hath a button or buckle before. Their every day's dreſs drips with greaſe, and ſwarms with lice, which they don't throw away when they catch them, (at which they are as dexterous as any beggar) but cruſh between their teeth. But they keep their new and holiday dreſs very neat.

The men wear their hair ſhort, commonly hanging down from the crown of their head on every ſide, and ſquared off at their foreheads. Some cut it off as high as their poll, that their locks may be no impediment to their work. But it would be a reproach to a woman to cut off her hair. They never do it but in caſes of the deepeſt mourning, or if they reſolve never to marry. They bind their hair in a double ringlet at the top of their head, in ſuch manner that a long broad roll or tuft, and another little one over it, decorate the crown of the head, which they bind with ſome gay bandage, adorned perhaps alſo with glaſs-beads. They wear the ſame kind of gems in their ears, round their neck and arms, and round the borders of their clothes and ſhoes. They alſo begin to alter one thing or another in the mode of their dreſs, and the rich ones bind a fine-figured ſtrip of linen or ſilk round their forehead, yet ſo that the ringlet of hair, as their moſt ſtately ornament, may not be covered and hid. But if they aim at being very beautiful, they muſt have a thread, blackened with ſoot, drawn betwixt the skin of their chin, and alſo their cheeks, hands and feet, which leaves ſuch a black mark behind when the thread is drawn away, as if they had a beard. The mother performs this painful operation on her daughter in her childhood, for fear ſhe might never get a huſband. The Indians

Profile of a Greenlandish House for three Families.

Ground-plot of the Same.



in North-America, and ſeveral tribes of the Tartars, have the ſame cuſtom, not only the women but the men alſo, in order reſpectively to make themſelves look beautiful or terrible. Our baptized Greenlanders have relinquiſhed this practice long ago, as a ſenſeleſs vanity that was meant for a temptation to ſin.

§ 4.

In Winter they live in Houſes, and in ſummer in tents. The houſes are two fathom in breadth, and from 4 to 12 fathom in length, according as more or fewer live in them, and juſt ſo high as a perſon can ſtand erect in. They are not built under ground, as is commonly thought, but on ſome elevated place, and preferably on a ſteep rock, becauſe the melted ſnow-water may run off the better. They lay great ſtones upon one another near a fathom broad, and layers of earth and ſods between them. On theſe walls they reſt the beam, the length of the houſe; if one beam is not long enough, they join two, three, or even four together with leather ſtraps and ſupport them with poſts. They lay rafters acroſs theſe, and ſmall wood again between the rafters. All this they cover with bill-berry buſhes, then with turf, and laſt of all throw fine earth on the top. As long as it freezes, theſe roofs hold pretty well, but when the ſummer-rains come, they fall moſtly in, and both roof and wall muſt be repaired again the enſuing autumn. They never build far from the water, becauſe they muſt live from the ſea, and the entrance is towards the ſea-ſide. Their houſes have neither door nor chimney. The uſe of both is ſupplied by a vaulted paſſage made of ſtone and earth two or three fathom long, entering through the middle of the houſe. It is ſo very low, that 'tis ſcarce ſufficient to ſtoop, but one muſt almoſt creep in on hands and feet, eſpecially where we firſt ſtep down into the paſſage both from within and without. This long entry keeps off the wind and cold excellently, and lets out the thick air, for ſmoke they have none. The walls are hung inſide with old worn tent and boat-ſkins, faſtened with nails made of the ribs of ſeals; this

this is to keep off the damps; the roof is alſo covered with them outſide.

From the middle of the houſe to the wall, the whole length of the houſe, there is a raiſed floor or broad bench a foot high, made of boards and covered with ſkins. This floor is divided into ſeveral apartments reſembling horſes-ſtalls, by ſkins reaching from the poſts that ſupport the roof to the wall. Each family has ſuch a ſeparate ſtall, and the number of families occupying one ſuch houſe are from 3 to 10. On theſe floors they ſleep upon pelts; they alſo ſit upon them all the day long, the men foremoſt with their legs hanging down, and the women commonly croſs-leg'd behind them in the Turkiſh mode. The woman cooks and ſews, and the man carves his tackle and tools. On the front-wall of the houſe where the entry is, are ſeveral ſquare windows, the ſize of two full feet, made of ſeal's guts and halibut's maws, and ſewed ſo neat and tight, that the wind and ſnow is kept out, and the day-light let in. A bench runs along under the windows the whole length of the houſe, on this the ſtrangers ſit and ſleep.

By every poſt is a fire-place. They lay a block of wood upon the ground, and upon that a flat ſtone; on the ſtone a low three-leg'd ſtool, and on that the lamp, hewn out of their French-chalk or ſoft baſtard-marble a foot long, and formed almoſt like a half-moon; it ſtands in an oval wooden bowl to receive the train that runs over. In this lamp filled with train of ſeals, they lay on the right ſide ſome moſs rubbed fine inſtead of cotton, which burns ſo bright, that the houſe is not only ſufficiently lighted with ſo many lamps, but warmed too. But the chief article is ſtill behind, viz. that over this lamp a baſtard-marble kettle hangs by four ſtrings faſtened to the roof, which kettle is a foot long and half a foot broad, and ſhaped like a longiſh box. In this they boil all their meat. Still over that they faſten a wooden rack, on which they lay their wet cloaths and boots to dry.

As there are as many fire-places as families in every houſe, and as there is more than one lamp burning in each of them day and night, their houſes are more

equably

equably and more durably warmed, and yet not ſo hot as the German ſtove-heated rooms. At the ſame time there is no ſenſible exhalation, much leſs ſmoke, neither is there the moſt remote danger of fire. But then the ſtink of ſo many train lamps, the reek of ſo much fleſh and fiſh often half-rotten, boiling over theſe lamps, and above all of their urine-veſſels ſtanding in the houſe with their skins in them for dreſſing, all this is a diſagreeable nuiſance to an unaccuſtomed noſe; however it is bearable. In other reſpects we are at a loſs which to admire moſt, their excellently contrived houſe-keeping, which they have comprized within the ſmalleſt circle; their content and ſatisfaction in poverty, in the midſt of which they imagine they are richer than we; or finally their apparent order and ſtillneſs in ſuch a narrow crouded compaſs.

On the outſide of the manſion-houſe they have their little ſtore-houſes, in which they lay up their ſtock of fleſh, fiſh, train and dried herrings. But all that they catch in winter is preſerved under the ſnow, and the train it produces is ſtored up in large leather pouches of ſeal-ſkin. Cloſe by they lay up their boats with their bottom upwards, on ſome raiſed poſts, under which they hang their hunting and fiſhing tackle and their ſkins.

In September they build or repair their houſes, for commonly the rains make the roof fall in before the ſummer is over; this maſonry falls to the women's ſhare, for the men never put their hand to any land-labour except wood-work. After *Michaelmas* they move in for the winter, and in March, April or May, according as the ſnow melts ſooner or later, and threatens to run through the roof, they move out again with rejoicing, and ſpend the ſummer in tents. They lay the foundation of theſe tents with little flat ſtones, in form of an oblong quadrangle; between theſe they faſten from 10 to 40 poles, which lean upon a kind of reſt or door-frame about man's height, and terminate in a ſpire at top. They cloath theſe ribs with a double covering of ſeal-ſkins, and thoſe that are rich hang it inſide with reindeer ſkins, the hair turned inwards.

The

The bottom of the covering that reaches the ground, is ſtopped cloſe with moſs, and loaded with ſtones, that the wind may not over-turn the tent. They hang a curtain before the entrance inſtead of a door, it is made of the tendereſt pellucid entrails of the ſeal, is finely wrought with needle-work, has an edging of blue or red cloth, and ties with white ſtrings. This keeps out the cold air, and yet gives admiſſion to a ſufficient glimmer of light. But the ſkins hang above and on both ſides a good way further than the door, and form a kind of porch, where they can place their ſtores as well as their dirty veſſels.

They do not in common boil their victuals in the tent, but in the open air, for which they then make uſe of a braſs-kettle, and burn wood under it. The miſtreſs of the houſe lays up her furniture in a corner of the tent, (for ſhe lets all her finery be ſeen only in ſummer) ſhe hangs a white leather curtain over it, wrought by the needle with a variety of figures. On this ſhe faſtens her looking-glaſs, pin-cuſhion and ribbons. Every family has a tent of their own, though ſometimes they take in their relations, or a couple of poor families with them, ſo that frequently 20 people live in one tent. Their ſleeping place and fire-place is the ſame as in the winter-houſes, only every thing is more cleanly and orderly, and much more tolerable to an European both as to the ſmell and the warmth.

§ 5.

The Greenlanders cannot live by the produce of the Land. We have already ſhewn under the article of Plants and vegetables, the ſcanty portion they have of berries, herbs, roots and ſea-graſs, which ſerve more for a dainty than diet. Their moſt agreeable food is reindeer fleſh. But as that is now very ſcarce, and even when they get any it is moſtly eaten during the hunt, ſo now their beſt meat is the fleſh of the creatures of the ſea, ſeals, fiſhes and ſea-fowls; for they don't much regard partridges and hares. They don't eat raw fleſh, as ſome think, and much leſs raw fiſh. It is true, as ſoon as they have killed a beaſt, they eat a little bit of the raw fleſh or fat, and alſo drink a little

little of the warm blood, but perhaps this is more out of ſuperſtition than hunger; and when the woman ſkins the ſeal, ſhe gives each of the female lookers-on (for this would be a ſhame for a man) a couple of bits of the fat to eat. *. The head and legs of the ſeals are preſerved in ſummer under the graſs, and in the winter the whole ſeal is preſerved under the ſnow, and the Greenlanders feaſt on ſuch half frozen or half rotten ſeal's fleſh, called by them *mikiak*, with the ſame appetite and gout, as other nations do on veniſon, ham or ſauſages. The ribs are dried in the air, and laid up in ſtore. The other parts of the beaſts, and eſpecially all their birds and fiſhes, are well boiled or ſtewed, yet without ſalt, but with a little ſea-water; though indeed the largeſt fiſhes, as the halibuts, codd, ſalmon, &c. are cut in long ſlices, wind-dried and ſo eaten. The little dried capelins are their daily bread. When they have caught a ſeal, they ſtop up the wound directly, that the blood may be kept in till it can afterwards be rolled up in balls like force-meat to make ſoop of. The inwards are not thrown away neither. They make windows, tent-curtains, and ſhirts of part of the ſeal's entrails. Thoſe of the ſmaller creatures are eaten, with no other purgation or preparative, but preſſing out their contents between their fingers. They ſet a great value upon what they find in the maw of a reindeer, and ſend ſome of it as a preſent to their beſt friends, calling it *nerukak*, that is to ſay, eatable; this and what is found in the guts of the partridge, they mix with freſh train and berries, and make a delicacy of it, that reliſhes as high to them as woodcocks, or ſnipes do to others. Again they take freſh, rotten and half-hatched eggs, ſome crowberries, and ſome angelica, and throw them all into a ſeal-ſkin ſack filled with train, and this they reſerve for a winter's cordial.

* Here I cannot omit what an European aſſured me, that when he was out hunting, if he ſhot a reindeer, he followed the example of the Greenlanders, and often aſſwaged his hunger with a piece of the raw fleſh, nor did he find it ſo very hard of digeſtion, but it ſeemed rather to ſatiate him leſs than boiled meat. They ſay the *Abyſſinians* alſo eat raw fleſh, and can digeſt it in their hot climate. The reaſon therefore why we eat our fleſh boiled, is, becauſe it taſtes better, and affords a better nouriſhment.

Out of the ſkins of ſea-fowl they ſuck the fat with their teeth and lips; and when they come to dreſs the ſeal-ſkins, they take a knife and ſcrape off the fat, which could not be clean ſeparated at the flaying, and make a kind of pan-cake of it, which they eat very ſavourily.

They don't drink train as ſome have reported, but they uſe it in their lamps, &c. and what they don't want they barter. Yet they like to eat a bit or two of ſeal-fat with their dry herrings, as alſo to fry their fiſh in it, firſt chewing it well in the mouth and then throwing it out into the kettle. Their drink is clear water, which ſtands in the houſe in a great copper veſſel, or in a wooden tub which is very neatly made by them, ornamented with fiſh-bone diamonds and rings, and provided with a pewter ladle or dipping diſh. They bring in a ſupply of freſh water every day in a pitcher, which is a ſeal-ſkin ſewed very tight, that ſmells like half-tanned ſole-leather; and that their water may be cool, they chuſe to lay a piece of ice or a little ſnow in it, which they ſeldom want.

They are very dirty in dreſſing their meat, as well as in every thing elſe. They ſeldom waſh a kettle; the dogs often ſpare them that trouble, and make their tongue the diſhcloth. Yet they like to keep their baſtard-marble veſſels neat. They lay their boiled meat in wooden diſhes, having firſt drunk the ſoop, or eat it with ſpoons made of bone or wood; but their undreſſed meat lies on the bare ground, or on an old ſkin not much cleaner. Fiſh, they take out of the diſh with their hands, pull fowls to pieces with their fingers or their teeth, and fleſh-meat they take hold of with their teeth, and bite off the mouthful. When all is over, they make the knife ſerve the office of a napkin, for they give their chops a ſcrape with it, lick the blade, and lick their fingers, and ſo conclude the meal. In like manner when they are covered with ſweat, they ſtroke that too down into their mouths. And when they vouchſafe to treat an European genteelly, they firſt lick the piece of meat he is to eat, clean from the blood and ſcum it had contracted in the kettle, with their tongue; and ſhould any one not kindly accept it,

he would be looked upon as an unmannerly man for deſpiſing their civility.

They eat when they are hungry. But in the evening, when the men bring home the ſpoils of the day, they have the principal meal, and are very free in aſking the other families in the houſe that may perhaps have caught nothing, to be their gueſts, or ſend them part of it. The men eat firſt alone by themſelves, but the women don't forget themſelves neither. Nay, as all that the man brings, falls into their hands, they often feaſt themſelves and others in the abſence of the men to their detriment. At ſuch times their greateſt joy is to ſee the children ſtuff their paunches ſo full, that they roll about upon the floor, in order to be able to make room for more.

They take no thought for the morrow. When they abound, there is no end to their banqueting and gluttony, and they like to have a dance after it; being jovial in hopes that the ſea will furniſh their board with freſh ſupplies every day. But by and by when the fallow time comes, and the ſeals withdraw from March till May, or if any other calamity, as great froſts and cold, and very bad weather happen, then they muſt perhaps ſtruggle with hunger for days together; nay they are often obliged to make a narrow eſcape with their lives by eating muſcles, ſea-weed, yea old tent-ſkins and ſhoe-ſoles, if they are but ſo fortunate as to have train enough to boil it, and after all many a one periſhes with hunger.

If their fire goes out, they can kindle it again by turning round a ſtick very quick with a ſtring through a hole in a piece of wood.

They love dearly to eat foreign food if they can get it, viz. bread, peaſe, oatmeal and ſtock-fiſh, and many of them are but too fondly accuſtomed to it. But they have a great averſion for ſwine's fleſh, by ſeeing how this beaſt devours all ſorts of garbage. They have formerly abhorred ſtrong liquors, and called them *mad-water*. But thoſe that have more intercourſe with the Europeans, would gladly drink it if they could but pay for it. They ſometimes feign themſelves ſick, to get a dram of brandy, and in truth it does ſave the life of

many a one when they have over-eat themſelves. Theſe laſt alſo love to ſmoke tobacco, but they can't purchaſe a ſufficiency. However they dry tobacco leaves upon a hot plate, and pound them in a wooden mortar to take as ſnuff, and they are ſo inured to it now from their childhood, that they cannot leave it off, nor indeed do they ſcarce dare leave it off, becauſe of their running watry eyes.

§ 6.

The methods and implements of their procuring their maintenance are ſo ſimple, and yet ſo well contrived and accommodated to their purpoſe, that though we ſhould be at a loſs how to uſe them, they can manage better with them than we with our much more expenſive inſtruments.

In former times they made uſe of bows for land game; they were made of ſoft fir a fathom in length; and to make it the ſtiffer. it was bound round with whale-bone or ſinews. The ſtring was of ſinews and the arrow of wood, pointed before with barbed bone, and winged behind with a couple of ravens feathers. But they are no more to be ſeen now, ſince they can buy or borrow fowling pieces. The deſcription of their bow may be beſt ſeen in *Ellis*'s *Narrative of the Eſquimaux*. p. 132.

For Sea-game they principally uſe five inſtruments.

1. The *Erneinek* or *harpoon-dart* with a bladder. The ſhaft is two yards long, and an inch and half round. A piece of bone of a ſpan long runs into the fore-part of it, to move in and out; this is armed with the harpoon of bone, which for full half a ſpan's length has barbs, and is pointed at the end with an iron ſpike an inch broad. At the but-end of the ſhaft are two flat pieces of whale-bone a ſpan-long and two fingers broad, of the ſhape of a weaver's ſhuttle, anſwering the end of the feathers on an arrow, to make the caſt the more direct and ſure. Betwixt theſe is fitted in, the reſt or handle wherewith it is flung, two feet long, the breadth of a thumb beneath, and four times as much above, and having a notch on both ſides in order to procure a faſt hold for the thumb and

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The Darts us

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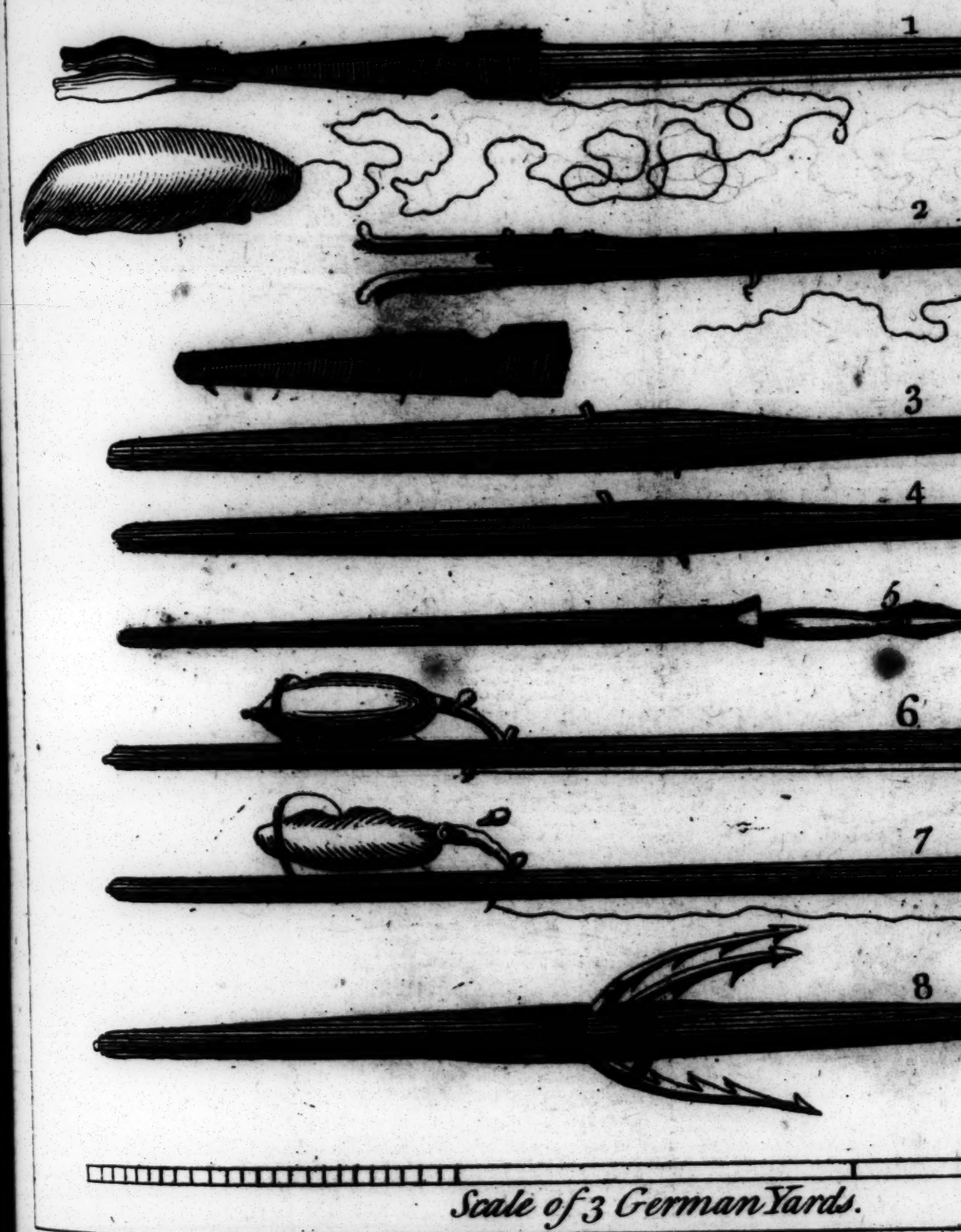
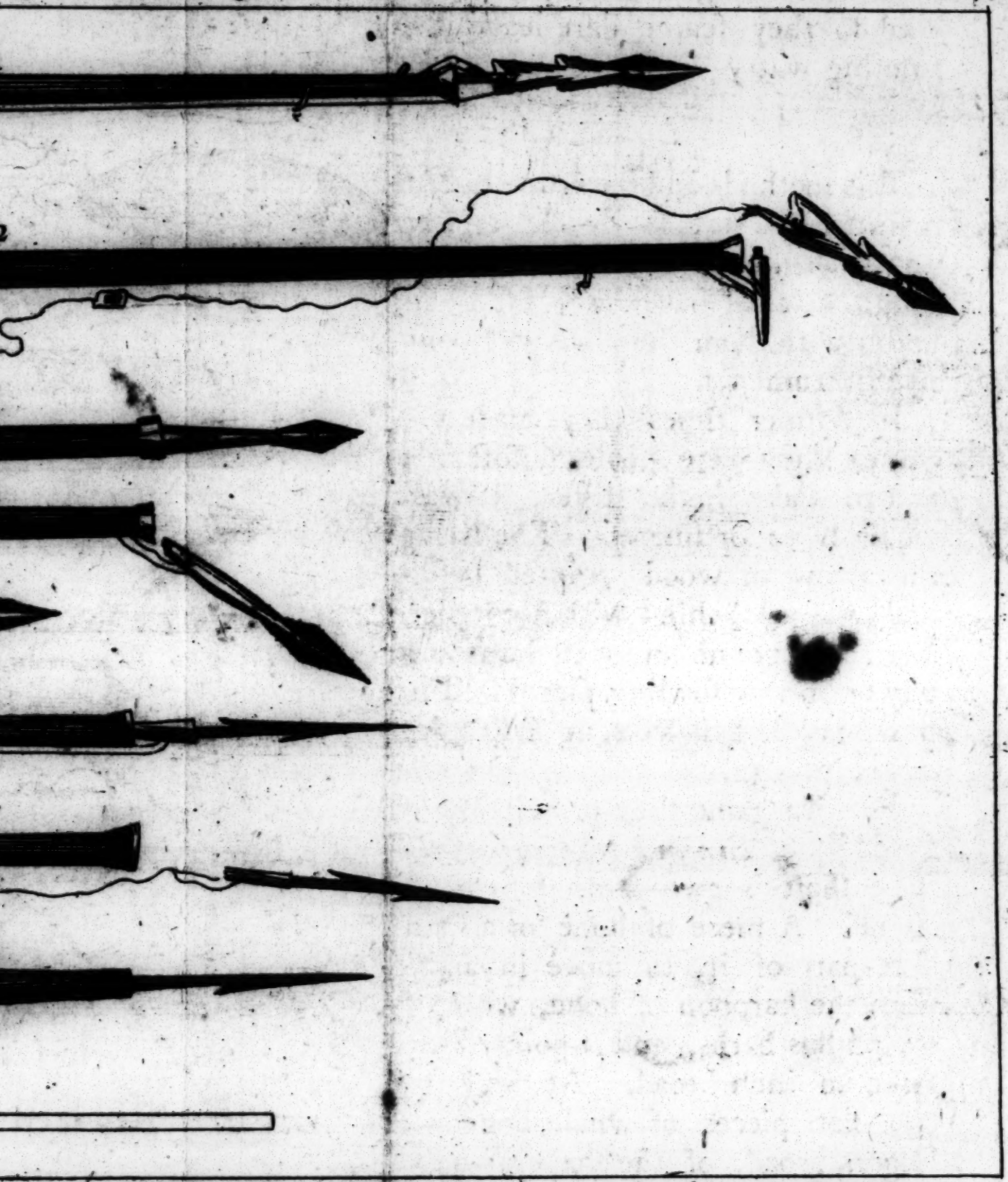


Scale of 3 German Yards.

1.Erneinek *or Harpoon, as put together, with the Handle,*
3.Angovikak *or Great Lance, put together.* 4.*The same, w*
little Lance 6. 7.Aglikak, *the casting Dart, or Javelin.* 8.N

used in Fishing. V.



e, Line, & Bladder. 2. *The same, resolved into its Parts with the Bone-joint & Iron Spike loose from it.* 5. Kapot, *or the* Nuguit, *the Dart for Fowl.*

fore-finger, (the weight properly lying on the palm of the hand turned up horizontally.) A ſtring hangs to the harpoon about 8 fathom long, which is firſt clapped tight (yet ſo that it can yield) by means of a bone-ring over a peg in the middle of the ſhaft, then lies in a heap of ſeveral regular coils on the fore-part of the Kajak or boat, and laſtly at the other end is faſtened to a bladder, or blown ſeal-ſkin pouch lying behind the Greenlander in the kajak. This dart deſerves much notice, but is hard to be deſcribed. It muſt not be all in one piece, elſe it would be broke to pieces directly by the ſeal. Therefore the harpoon muſt be made ſo as to ſeparate from the ſhaft, and that this may the eaſier be done of itſelf without breaking, the harpoon-bone muſt fly out of the ſhaft, and the ſhaft ſtay behind floating upon the water, when the ſmitten ſeal darts down under water with the harpoon (and bladder too, till as a buoy it riſes again). The handle entering into a ſlit of the ſhaft as before-mentioned, and at the time of the ſtroke, giving force to it, remains behind in the Greenlander's hand. In ſhort, this dart is compoſed of a good many pieces, and yet is ſo excellently contrived that there is nothing ſuperfluous.

2. The 2d. inſtrument is called *angovigak*, the great Lance. This is near two yards long, it is provided with a moveable bone-joint, and iron-point the ſame as the former, only it is not barbed, that it may directly ſlip again out of the ſkin of the ſeal.

3. The 3d inſtrument of death is the *kapot*, the little Lance, which has a long ſword's point faſtened to it. The Greenlanders make uſe of all theſe three darts in the capture of ſeals with a bladder.

For the 2d ſort of hunt, viz. the clapper-hunt, they make uſe of,

4. The *agligak* or miſſile dart, which is a foot and half long; in the fore-part it is furniſhed with a round iron a foot long and a finger thick; which, inſtead of being bearded, is notched in a couple of places; this alſo ſeparates from the ſhaft, but the ſhaft remains hanging to it by a ſtring faſtened to the middle of it. A bladder made of the gullet of a ſeal or great fiſh, is

faſtened behind to the ſhaft, to fatigue the ſeal and prevent its being loſt. In this Clapper-hunt they give it more than one ſuch dart in its body. In all theſe bladders they have a little bone-pipe with a ſtopper in it, that they may blow up the bladders or let them be empty as they pleaſe. I ſhall deſcribe their method of catching the ſeal, when I come to ſpeak of their boats.

For bird-catching they uſe:

5. The *nuguit* or Fowling-dart, two yards long; in the wood part is faſtened before, a round blunt iron a foot long, and barbed only in one place. But as the fowl may evade the caſt by diving or flight, they faſten ſlopingly three or four pieces of bone a ſpan long in the middle of the ſhaft, notched like tenters in three or four places, that when the fowl eſcapes the point, one of theſe may run into it. Some uſe a hand-board to throw each of theſe darts with, that they may caſt them with the greater force.

The method of catching fiſh, and their tackle and implements for it, has been already mentioned.

§ 7.

Their Boats are alſo as ſimply, yet ingeniouſly contrived, and as conveniently adapted to the procuring their ſuſtenance. There are two ſorts, a great and a ſmall.

The great boat or Women's boat, called in Greenlandiſh *umiak*, is commonly 6, nay 8 or 9 fathom long, 4 or 5 foot wide, and 3 deep, it runs ſharp before and behind, and has a flat bottom. Its conſtruction is of ſlender laths about 3 fingers broad, faſtened with whalebone, and covered over with ſeals ſkins tanned. On each ſide of its flat bottom runs a rib parallel with the keel, which meet together in the ſharp head and ſtern. Upon theſe three main beams, ſome thin croſs-pieces are laid and mortiſed in. They then fix ſhort poſts in the ribs on either ſide, and faſten the gunnel of the boat upon them. Theſe poſts being preſſed outwards by the benches for the rowers, (of which there are 10 or 12, and each of them reſts on a rib on both ſides) that they may not be forced out too far, two upper or

gunnel-ribs

Umiak, *or Womens Boat.* VI.

The Same in Profile.

p.148.

gunnel-ribs to the outſide bind them in. Theſe four ribs are faſtened to the timber fore and aft. The beams, poſts and benches are not faſtened with iron nails, which might eaſily ruſt and fret holes in the ſkins, but with wooden pins and whale-bone bands. The Greenlander performs his work with real ſkill and beauty. Though he uſes neither rule nor ſquare; yet his eye metes out the due proportion. All the tools he uſes for this and all other work, are a little lock-ſaw, a chiſel, (which when faſtened on a wooden haft, ſerves him for a hatchet) a little gimlet, and a ſharp pointed pocket-knife. When the artiſt has compleated the ribs or ſkeleton of the boat, the woman covers it with freſh-dreſſed ſoft ſeals leather, and calks the ſeams with old greaſe, ſo that theſe boats don't leak ſo much as wooden ones by far, becauſe the ſtitches rather ſwell in the water. If they chance to rip a hole upon a ſharp ſtone, they ſew a patch upon it directly. But they muſt be covered over anew almoſt every year. Theſe boats are rowed by the women, whoſe number is commonly four, and one ſteers it behind with an oar. It would be a ſcandal for a man to meddle, except the greateſt neceſſity compels him to lend an hand. The oars are ſhort and broad before, pretty much like a ſhovel, only longer, and they are confined to their place on the gunnel, with a ſtrap of ſeals leather. In the fore-part they erect a pole for a maſt, and ſpread a ſail made of gut-ſkins ſewed together, a fathom high and a fathom and half broad. The rich Greenlanders make it of white linen with red ſtripes. But they can only ſail before the wind, and even then cannot keep pace with an European boat under ſail. On the other hand they have this advantage, that when the wind is contrary or calm, they can row much faſter than ours. They coaſt along in theſe boats from one place to another, voyages from two to four hundred leagues, towards north and ſouth, with their tents, houſe-furniture and whole ſubſtance, and often 10 or 20 people beſides. But the men row, near at hand, in their Kaiaks, with which they ſhelter the boat from the greateſt waves, and in caſe of need lay hold of the gunnel with their hands to keep it upon a ballance.

They generally travel 12 leagues a day in theſe boats. At every night's lodging they unload, pitch their tent, draw their boat aſhore, turn it upſide down, and load the beams fore and aft with ſtones, that the wind may not blow it away. If at any time the coaſt will not permit them to paſs, 6 or 8 of them take the boat upon their heads and convey it over land to a more favourable water. The Europeans have alſo built themſelves ſuch boats, and find they are of more ſervice in certain ſeaſons and occupations than their heavy wooden long-boats.

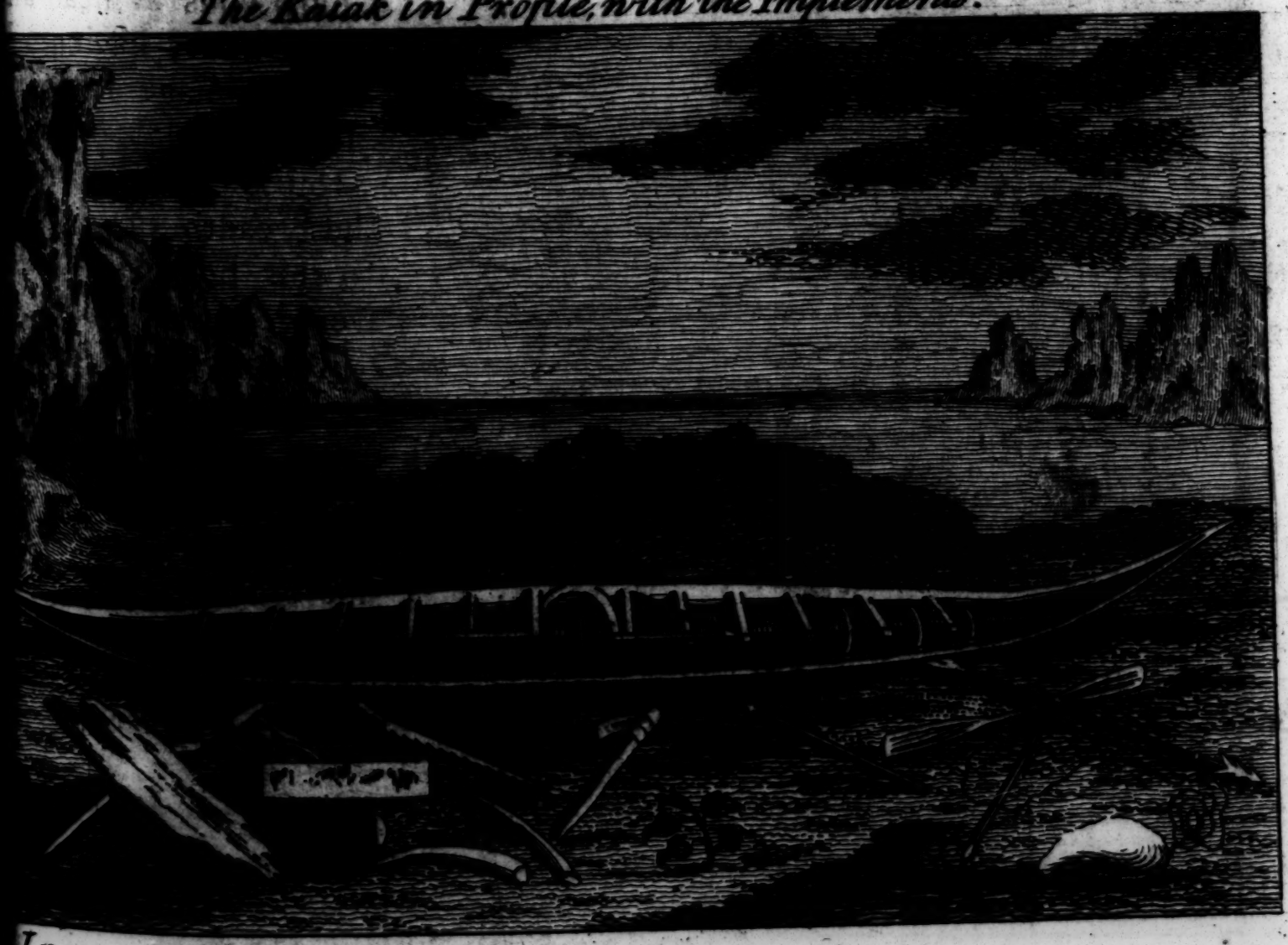
§ 8.

The little Man's-boat, called in Greenlandiſh *kaiak*, is 6 yards in length, ſharp at head and ſtern, juſt like a weaver's ſhuttle, ſcarce a foot and half broad in the broadeſt middle part, and hardly a foot deep. It is built of a keel like a ſlender pipe-ſtaff, long ſide-laths, with croſs hoops not quite round, bound together with whale-bone, and is covered over with ſome freſh-dreſſed ſeal's leather as the women's boat; only the leather incloſes it like a bag on all ſides, over the top as well as beneath. Both the ſharp ends at head and ſtern are fortified with an edge of bone, having a knob at top, that they may not receive damage ſo ſoon by rubbing againſt the ſtones. In the middle of the covering of the Kaiak there is a round hole, with a rim or hoop of wood or bone, the breadth of two fingers. The Greenlander ſlips into this hole with his feet, and ſits down on a board covered with a ſoft ſkin; when he is in, the rim reaches only above his hips. He tucks the under-part of his water-pelt or great-coat ſo tight round this rim or hoop of the kajak, that the water can't penetrate any where. The water-coat is at the ſame time buttoned cloſe about his face and arms with bone-buttons. On the ſide of the Kajak, the firſt deſcribed lance lies ready under ſome ſtraps faſtened acroſs the kajak. Before him lies his line rolled up upon a little round raiſed ſeat made for it; and behind him is the ſeal-ſkin bladder. His *pautik* or oar, (which is made of ſolid red deal, ſtrengthened with a thin plate three fingers broad at each end, and with inlaid bone at the ſides)

A Greenlander *in his Kaiak or Mans-boat going to strike a Seale.* VII.

a The rolld up Line. b. The Bladder fastened to it. c. The Pautik or Oar.

The Kaiak in Profile, with the Implements.



I. p. 150.

ſides) this he lays hold of with both hands in the middle, and ſtrikes the water on both ſides very quick, and ſo regular as if he was beating time. Thus equipped, away he goes a fiſhing, and has as high a conceit of himſelf as any Mr. captain on his ſhip. And verily one can do no other than ſurvey the Greenlander in this his parade, with admiration and pleaſure; and his ſable ſea-veſtment, ſpotted with many white bone-buttons, gives him a ſtately appearance. They can row extremely faſt in them, and upon occaſion, if a letter requires expedition from one colony to another, they can perform 20 or even 24 leagues a day. They fear no ſtorm in their kajaks. As long as a ſhip can carry its top-ſail, even in ſtormy weather, they are not frighted at the boiſterous billows, becauſe they can ſwim over them like an arrow, and even if a whole wave breaks over them, yet preſently they are again ſkimming along the ſurface. So it is with the *kaiak*. If a wave threatens to overſet them, they counteract its force and keep themſelves upright on the water by their oar. Nay even if they are overturned, they give themſelves ſuch a ſwing with their oar, while they lie with their head downward under water, that they mount again in their proper poſture. But if alas! they loſe their oar, they are commonly loſt, unleſs any one is near at hand to help them up.

§ 9.

Some Europeans have advanced ſo far, after a great deal of application and labour, as to be able to divert themſelves in the Kajak when the weather and water is ſtill, but ſeldom are they qualified to fiſh in it, or ſo help themſelves in the leaſt danger. Now as the Greenlanders are endued with an art and dexterity herein quite peculiar to themſelves, which a man muſt admire with a mixture of panic and pleaſure; and as they are obliged to provide all their maintenance in theſe little cock-ſhells, in which they are expoſed to ſo much danger, that many a one periſhes in the deep; therefore I hope it will not be diſagreeable to read ſome of the *manœuvres* and exerciſes, which the Greenlanders muſt learn from their youth up, in regard to recovering

themſelves and the boat after being overturned in the water. I have taken notice of ten methods of practice, though very likely there may be more.

1. The Greenlander lays himſelf firſt on one ſide, then on the other, with his body flat upon the water, (to imitate the caſe of one who is nearly, but not quite overſet) and keeps the ballance with his *pautik* or oar, ſo that he raiſes himſelf again.

2. He overturns himſelf quite, ſo that his head hangs perpendicular under water; in this dreadful poſture he gives himſelf a ſwing with a ſtroke of his paddle, and raiſes himſelf aloft again on which ſide he will.

Theſe are the moſt common caſes of misfortune, which frequently occur in ſtorms and high waves; but they ſtill ſuppoſe that the Greenlander retains the advantage of his *pautik* in his hand, and is diſentangled from the ſeal-leather ſtrap. But it may eaſily happen in the ſeal-fiſhery, that the man becomes entangled with the ſtring, ſo that he either cannot rightly uſe the *pautik*, or that he loſes it entirely. Therefore they muſt be prepared for this caſualty. With this view

3. They run one end of the *pautik* under one of the croſs-ſtrings of the kajak, (to imitate its being entangled) overſet, and ſcrabble up again by means of the artful motion of the other end of the *pautik*.

4. They hold one end of it in their mouth, and yet move the other end with their hand, ſo as to rear themſelves upright again.

5. They lay the pautik behind their neck, and hold it there with both hands, or,

6. Hold it faſt behind their back; ſo overturn, and by ſtirring it with both their hands behind them, without bringing it before, riſe and recover.

7. They lay it acroſs one ſhoulder, take hold of it with one hand before, and the other behind their back, and thus emerge from the deep.

Theſe exerciſes are of ſervice in caſes where the pautik is entangled with the ſtring; but becauſe they may alſo quite loſe it, in which the greateſt danger lies, therefore,

8. Another exerciſe is, to run the pautik through the water under the kajak, hold it faſt on both ſides

with their face lying on the kajak, in this position overturn, and rise again by moving the oar *secundum artem* on the top of the water from beneath. This is of service when they lose the oar during the oversetting, and yet see it swimming over them, to learn to manage it with both hands from below.

9. They let the oar go, turn themselves head down, reach their hand after it, and from the surface pull it down to them, and so rebound up.

10. But if they can't possibly reach it, they take either the hand-board off from the harpoon, or a knife, and try by the force of these, or even splashing the water with the palm of their hand, to swing themselves above water; but this seldom succeeds.

They must also exercise themselves among the sunken rocks, where the billows toss and foam excessively, and where they may be driven upon the rocks by a double wave besetting them behind and before, or on both sides, or may be whirled round several times, or quite covered over with the breaking surges. In these cases they must keep themselves upright, by artfully ballancing the boat, that they may stand out the most violent storms, and also learn to land safe ashore in the midst of the tempestuous waves.

If they overturn and lose all means of helping themselves, they are wont to creep out of the kajak while under water, put up their head and call to any one that is near to help them. But if no one is within call, they hold by the kajak, or bind themselves to it, that somebody may find their body and bury it.

Every Greenlander is not capable of learning all these ways of oversetting and rising again; nay there are good seal-fishers that cannot rise again in the easiest way. Therefore many men are cast away in the seal-fishery, which I will now describe.

§ 10.

The Greenlanders have three ways of catching seals, either singly, with the bladder; or in company, by the clapper-hunt; or in the winter on the ice. Whereto may be added the shooting them with a gun.

The

The principal and moſt common way is the taking them with the bladder. When the Greenlander ſets out equipped according to the 7th Section, and ſpies a ſeal, he tries to ſurpriſe it unawares with the wind and ſun in his back, that he may not be heard or ſeen by it. He tries to conceal himſelf behind a wave, and makes haſtily but ſoftly up to it till he comes within 4, 5 or 6 fathom of it; mean while he takes the utmoſt care that the harpoon, line and bladder lie in proper order. Then he takes hold of the oar with his left hand, and the harpoon with his right by the hand-board, and ſo away he throws it at the ſeal in ſuch a manner, that the whole dart flies from the hand-board and leaves that in his hand. If the harpoon hits the mark, and buries itſelf deeper than the barbs, it will directly diſengage itſelf from the bone-joint, and that from the ſhaft, and alſo unwind the ſtring from its lodge on the kajak. The moment the ſeal is pierced, the Greenlander muſt throw the bladder tied to the end of the ſtring into the water, on the ſame ſide as the ſeal runs and dives, for that he does inſtantly like a dart. Then the Greenlander goes and takes up the ſhaft ſwimming on the water, and lays it in its place. The ſeal often drags the bladder with it under water, though 'tis a conſiderable impediment on account of its great bigneſs; but it ſo wearies itſelf out with it, that it muſt come up again in about a quarter of an hour to take breath. The Greenlander haſtens to the ſpot where he ſees the bladder riſe up, and ſmites the ſeal as ſoon as it appears, with the great Lance deſcribed in the 6th Section. This lance always comes out of its body again, but he throws it at the creature afreſh every time it comes up, 'till 'tis quite ſpent. Then he runs the little lance into it, and kills it outright, but ſtops up the wound directly to preſerve the blood; and laſtly he blows it up like a bladder betwixt ſkin and fleſh, to put it into a better capacity of ſwimming after him, for which purpoſe he faſtens it to the left-ſide of his kajak.

In this exerciſe the Greenlander is expoſed to the moſt and greateſt danger of his life; which is probably

bly the reaſon that they call this hunt or fiſhery *kamavok*, i. e. the Extinction, viz. of life. For if the line ſhould entangle itſelf, as it eaſily may in its ſudden and violent motion, or if it ſhould catch hold of the kajak, or ſhould wind itſelf round the oar, or the hand, or even the neck, as it ſometimes does in windy weather, or if the ſeal ſhould turn ſuddenly to the other ſide of the boat; it can't be otherwiſe than that the kajak muſt be overturned by the ſtring, and drawn down under water. On ſuch deſperate occaſions the poor Greenlander ſtands in need of all the arts deſcribed in the former Section, to diſentangle himſelf from the ſtring, and to raiſe himſelf up from under the water ſeveral times ſucceſſively, for he will continually be overturning till he has quite diſengaged himſelf from the line. Nay when he imagines himſelf to be out of all danger, and comes too near the dying ſeal, it may ſtill bite him in the face or hand; and a female ſeal that has young, inſtead of flying the field, will ſometimes fly at the Greenlander in the moſt vehement rage, and do him a miſchief, or bite a hole in his kajak that he muſt ſink.

§ 11.

In this way, ſingly, they can kill none but the careleſs ſtupid ſeal called *attarſoak*. Several in company muſt purſue the cautious *kaſſigiak* by the clapper-hunt. In the ſame manner they alſo ſurround and kill the *attarſoit* in great numbers at certain ſeaſons of the year; for in autumn they retire into the creeks or inlets in ſtormy weather, as in the Nepiſet Sound in Ball's river, between the main land and the iſland Kangek, which is full two leagues long but very narrow. There the Greenlanders cut off their retreat, and frighten them under water by ſhouting, clapping and throwing ſtones, but as they muſt come up again continually to draw breath, then they perſecute them again till they are tired, and at laſt are obliged to ſtay ſo long above water, that they ſurround them and kill them with the 4th kind of dart deſcribed in the 6th Section. During this hunt we have a fine opportunity to ſee the agility of the Greenlanders, or, if I may call it ſo, their Huſſar-like manœuvres

manœuvres. When the ſeal riſes out of the water, they all fly upon it as if they had wings with a deſperate noiſe; the poor creature is forced to dive again directly, and the moment he does, they diſperſe again as faſt as they came, and every one gives heed to his poſt, to ſee where it will ſtart up again; which is an uncertain thing, and is commonly three quarters of a mile from the former ſpot. If a ſeal has a good broad water, 3 or 4 leagues each way, it can keep the ſportſmen in play for a couple of hours, before 'tis ſo ſpent that they can ſurround and kill it. If the ſeal in its fright betakes itſelf to the land for a retreat, 'tis welcomed with ſticks and ſtones by the women and children, and preſently pierced by the men in the rear. This is a very lively and a very profitable diverſion for the Greenlanders, for many times one man will have 8 or 10 ſeals for his ſhare.

§ 12.

The 3d method of killing ſeals upon the ice, is moſtly practiſed in Diſko, where the bays are frozen over in the winter. There are ſeveral ways of proceeding. The ſeals themſelves make ſometimes holes in the Ice, where they come and draw breath; near ſuch a hole a Greenlander ſeats himſelf on a ſtool, putting his feet on a lower one to keep them from the cold. Now when the ſeal comes and puts its noſe to the hole, he pierces it inſtantly with his harpoon, then breaks the hole larger, and draws it out and kills it quite. Or a Greenlander lays himſelf upon his belly on a kind of a ſledge near other holes, where the ſeals come out upon the ice to baſk themſelves in the ſun. Near this great hole they make a little one, and another Greenlander puts a harpoon into it with a very long ſhaft or pole. He that lies upon the ice looks into the great hole, till he ſees a ſeal coming under the harpoon; then he gives the other the ſignal, who runs the ſeal through with all his might.

If the Greenlander ſees a ſeal lying near its hole upon the ice, he ſlides along upon his belly towards it, wags his head and grunts like a ſeal, and the poor ſeal thinking

thinking 'tis one of its innocent companions, lets him come near enough to pierce it with his long dart.

When the current wears a great hole in the ice in the ſpring, the Greenlanders plant themſelves all round it, 'till the ſeals come in droves to the brim to fetch breath, and then they kill them with their harpoons. Many alſo are killed on the ice while they lie ſleeping and ſnoring in the ſun.

CHAP. II.

Of the Conduct of the Greenlanders in domeſtic Life.

§ 13.

NOW it is time to ſay ſomething of the principles and uſages of the Greenlanders in the various circumſtances and occurrences of common life, as far as I, from what I have ſeen myſelf, or have been told by others, or have read in other accounts printed already, have been able to gather. I will deſcribe only ſuch original ſavages, as have little or no intercourſe with Europeans, and have not yet adopted any of their manners. I will begin with the circumſtances of their houſe or family.

According to appearance the Greenlanders lead a pretty good orderly life; we neither ſee nor hear any unbecoming word or action. As I am ſpeaking of their external order, their ſecret practices are out of the queſtion, and muſt be treated of in another place. Single women have very ſeldom any illegitimate children; it more frequently occurs to a wife divorced, or a young widow; and though ſuch a perſon is deſpiſed, yet ſhe many times makes her fortune by ſelling her children to one that has none, or being taken into the family of ſuch a one, if he does not even marry her. Single people of different ſexes ſeem to have no particular converſation together at any time, and a young woman would look upon it as an affront or injury in company, if a

if a young fellow was only to offer her a pinch of ſnuff.

A man does not think of marrying till he is above twenty years old, but then when he is determined upon it, he chuſes a perſon not much younger than himſelf, and acquaints his parents or neareſt relations of the perſon on whom his choice is fixed. He does not look after a marriage dowry, for he gets nothing with his bride but her cloaths, her knife, her lamp, and at furtheſt a ſtone-boiler, and often not ſo much; but he looks at her ſkill in houſwifery and ſewing; and ſhe on the other hand pays the chief regard to his being a good hunter. Their parents conſent directly, for they let their children, eſpecially their ſons, have their will in every thing. Then they ſend a couple of old women as negotiators to the parents of the bride; theſe do not enter abruptly upon the treaty, but firſt ſpeak highly in praiſe of the bridegroom and his houſe. The Damſel will hear nothing of the matter, runs away, and tears her ringlet of hair to pieces; for the ſingle women act the part of great baſhfulneſs, and reſiſt as much as they can, that they may not fall under an evil report, though the man is often previouſly aſcertained of their acquieſcence. Yet this is not always diſſimulation, but often a real formidable impreſſion, which goes ſo far, that the young woman ſometimes faints away, ſometimes elopes among the barren mountains, and ſometimes cuts off her hair, which is an act of great conſequence in a Greenland woman, for then ſhe will certainly never be wooed or ſolicited any more. Perhaps this averſion may have ſprung from the many examples of repudiated and rejected wives, and haughty ſecondary wives. Mean while the parents don't give their expreſs conſent, but ſuffer it to be done. Then the women ſearch for the daughter, and drag her by force into the houſe of the ſuitor, where ſhe ſits for ſome days dejected, with diſhevelled hair, and without eating any thing; and when no kind and courteous perſuaſions avail, ſhe is compelled by force, nay ſometimes by blows, to change her ſtate. If ſhe runs away, ſhe is again brought back, and forced ſo much the ſooner to tie the knot.

However,

However, ſome parents take care to ſettle their children themſelves, and ſome even betroth them to each other in their childhood, and confirm the contract with mutual pledges, and in this caſe they come together as ſoon as they pleaſe without any further ceremony. Sometimes a Greenlander that has one wife already, brings home another by force, if he finds her any where alone, or even at a dance; but in this caſe he muſt provide himſelf with ſeconds, leſt it ſhould come to blows, which however is not often the caſe.

They ſeldom marry firſt couſins, or even perſons that are no relations, if they have been bred up together in one houſe as adopted children. On the other hand there are inſtances, though but very few, that a man takes to wife two own ſiſters at the ſame time, or a mother and the daughter ſhe brings with her; but ſuch things are odious to the moſt.

Polygamy is not very common among them, for ſcarce one in twenty has two wives. A man that has, does indeed not render himſelf ignominious, but rather is regarded as a good earner in that he can maintain them. And as it is a great reproach to have no children, eſpecially no ſon, who might be the ſtay of their old age; to that end, thoſe capable of providing for ſeveral, are apt to think of more than one wife. Yet after all, becauſe 'tis however a thing out of the common courſe, ſuch expoſe themſelves to the criticiſm of the Greenlanders, whether it was a regard to the welfare of the family, or laſciviouſneſs, that was the real incentive to it? But if a man engroſſes three or four wives, (ſome inſtances of which there are, as well as of a woman having two huſbands) he certainly incurs the laſh of every body's tongue. Some women are uneaſy in their minds about ſuch things, eſpecially ſince they have heard that it is prohibited in chriſtian countries. On the other hand ſome wives perſuade their huſbands to theſe ſteps; and they both ſometimes, from a deſire of getting iſſue, have recourſe to ſuch projects as to a ſober married couple would ſeem very ſtrange.

They conduct their Marriage with tolerable good order, at leaſt they have art enough to conceal the breaches of conjugal fidelity, ſo that but little of it tranſpires.

tranſpires. Yet it never paſſes over without angry looks and words on both ſides, and ſometimes the woman gets a black eye; which is the more remarkable, as the Greenlanders otherwiſe are not quarrelſome nor prone to ſtrike. Neither is the matrimonial contract ſo irrevocable with them, but the man may put away his wife, eſpecially if ſhe has no children. This he does with little ceremony, he only gives her a ſour look, marches forth, and does not return home again for ſeveral days. She perceives his meaning directly, packs up her cloaths and removes to her own friends. Afterwards, in defiance to him, ſhe demeans herſelf as prudent and agreeable as poſſible, to bring an odium upon him.

Sometimes a wife elopes of her own accord, if ſhe can't agree with the other females in the houſe; which may eaſily happen, as the huſband's mother always maintains the ſuperiority over thoſe of her ſex, and treats the wife not much better than a maid. But neither of theſe ſeparations often occur, if they have had children together, eſpecially ſons, for ſons are the Greenlanders greateſt treaſure and the beſt ſecurity of their ſubſiſtence. In caſe of ſeparation, they always follow the mother, nor are they to be prevailed on even after her death to return again to the father to ſupport him in his old age. There have alſo been inſtances after divorce, that one of the parties, eſpecially the huſband, hath run into the dreary deſart, avoiding the face of men as long as he lived. Sometimes ſuch a hermit hath dwelt many years in ſome cavern, and kept himſelf alive by hunting, but flying always at the ſight of a human creature. No one likes to venture alone far into the parts where ſuch a fugitive reſorts, becauſe they think their lives are not ſafe. However, ſuch quarrels and ſeparations only happen between people in their younger years, who married without due fore-thought. The elder they grow, the more they love one another.

If a man's only wife dies, a few days after he adorns himſelf, his houſe and children in the beſt manner poſſible; but his Kajak and darts, which are his greateſt parade,

parade, muſt above all be in the fineſt order, and all this to render himſelf amiable. However, he abſtains from all merry company, and does not re-enter the married ſtate till a full year is elapſed, unleſs he has ſmall children and no-body to nurſe them. In caſe of more than one wife, if the chief or proper wife dies, then the ſecondary or junior wife takes her place. She muſt join in the funeral howl, and even lead the chorus of lamentation, out of punctilio, (tears on this occaſion never fail) yet, the voice betrays that the heart takes but little ſhare in it. She careſſes the motherleſs children of the deceaſed more than her own, ſhe laments that they have been hitherto neglected, and artfully inſinuates that ſhe has rectified or redreſſed this or the other defect in the houſwifery of the deceaſed; yet all the while pretending to praiſe her; ſo that one can't help wondering at the artful flattery of theſe otherwiſe unpoliſhed people.

§ 14.

The Greenlanders are not very prolific. A woman has commonly three or four children, and at moſt but ſix; they generally bear but one child in two or three years. Therefore when they hear of the fruitfulneſs of other nations, they contemptuouſly compare them to their dogs. They very ſeldom bear twins. Very few women die in lying-in. They moſtly do all their common buſineſs juſt before and directly after their delivery, and a ſtill-born or deformed child is ſeldom heard of. The parents or the mid-wife give the child a name, borrowed from beaſts, animals, inſtruments, or parts of the body. They like to give a child the name of a late deceaſed relation, eſpecially of their grandfather or grandmother to perpetuate their memory. But if ſuch came to an untimely or accidental death, they avoid mentioning their name, that they may not renew the pain of their loſs. Nay if a perſon is already called by the ſame name as another lately deceaſed diſtinguiſhed friend, they drop that name for a while out of compaſſion, and give him another. Thus in proceſs of time a Greenlander may acquire more than one name, from ſome laudable ground (or perhaps ludicrous or ſcanda-

lous action) ſo that many a one is at a loſs to tell a ſtranger his own name, becauſe he is too modeſt to call himſelf by his honourable name, or title of Greenland nobility, and is aſhamed of his nick-name.

They love their Children exceſſively. The mothers carry them with them wherever they go, and whatever they are about, in a conveniency made in their dreſs between their ſhoulders. They ſuckle them till they are three or four years old and longer, becauſe their country affords nothing to make proper food for a tender infant. Therefore many children die, when they muſt reſign their place at the breaſt to a ſucceſſor, before they can bear hard food. And if the mother dies before the child can ſubſiſt on common diet, then there is little hope that the poor babe will ſurvive her long.

The children are brought up without any diſcipline, or any ſeverity of reprimand or chaſtiſement by their parents. But indeed ſevere treatment of the Greenlanders children is on the one hand not very needful, becauſe they run about as quiet as lambs, and fall into very few extravagancies; and on the other hand it would be fruitleſs, becauſe if a Greenlander cannot be influenced to a thing by gentle intreaty, or by rational arguments, he will ſooner be killed than compelled to it. Whether this is the effect of a natural ſelf-will in their complexion, or whether it proceeds from the long habit of an unreſtrained education, I am not able to determine. The time when the children are the moſt untractable, and immoderate in crying, ſcratching and ſtriking, is between their ſecond and fifth year; yet ſhould a mother's patience be worn out, and ſhould ſhe return the blow to her child, ſhe would be ſure of the father's reſentment, eſpecially if it was a ſon, who from his birth is regarded as the future lord of the family. The nearer the children arrive to years of underſtanding, and the more employment they are engaged in, the more quiet and governable they are. There is ſeldom any extraordinary falſeneſs, ill-nature, or other groſs vices to be obſerved in them. They like to follow their parents willingly of their own accord; but they expect to be treated by them with benignity and a little on the footing of friends, and if they

are

are desired to do any thing contrary to their mind, they say without any compliment: I will not. The parents put up with the refusal, till the children see their error. At the same time, instances of ingratitude in grown-up children towards their ancient helpless parents, are hardly ever to be met with. Thus their character appears to be the very reverse, in most respects, of many children of more civilized nations, seeing these last often appear better externally than they are within, and their vices expand and shew themselves more from year to year.

§ 15.

As soon as the boy can make use of his hands and feet, his father puts a little bow and arrow into his hand, that he may exercise himself by shooting at a target, and also puts him upon throwing stones at a mark by the sea side, or else he gives him a knife to carve play-things with. Towards his tenth year he provides him a Kajak to practise rowing, oversetting and rising, fowling and fishing, in company with himself or other boys. In his fifteenth or sixteenth year, he must go out with his father to catch seals. The first seal he takes, is consecrated to make a festivity for the family and neighbourhood. During the repast the young champion must relate his noble atchievement, and how he managed to catch the creature. The guests admire his dexterity and prowess, and extol also the particular good flavour of the meat; and from that very day the females begin to think of finding him a bride. But the poor wretch that cannot catch seals, is despised to the last degree, and is obliged to subsist on women's diet, such as scolpings, which he can fish for on the ice, muscles, periwinkles, dried herrings, &c. Yet there are some that never attain the art (*). At the age of twenty years he must make his own Ka-

* I have seen a hale strong Greenlander here in *Kangek*, who had been hindered by his mother from learning to manage a Kajak, for fear lest he should be drowned, as her husband and eldest son had been, both at once. The poor fellow was forced to serve the other Greenlanders like a maid, which kind of business he performed with great activity and readiness.

jak and tools, and fully equip himſelf for his profeſſion. A few years after he marries, but dwells with his parents as long as they live, and his mother always retains the management of the houſe.

The girls do nothing, till they are fourteen years old, but chatter, ſing and dance, unleſs fetching water, or perhaps waiting on a child. But afterwards they muſt ſew, cook, dreſs leather, and when they advance further in years and ſtrength, they muſt help to row the women's boat and build houſes.

§ 16.

From what has been ſaid, one may alſo gueſs at the employments of the grown people, and how man and wife have divided the domeſtic buſineſs between them. The Man makes his hunting and fiſhing implements, and prepares the wood-work of the boat; and the woman covers it with ſkins. He hunts and fiſhes, but when he has towed his booty to land, he troubles himſelf no further about it, nay it would be accounted beneath his dignity only to draw the ſeal up upon the ſhore. The women are the butchers and cooks; and alſo the curriers to dreſs the pelts, and make cloaths, ſhoes and boots out of them, and thus are ſhoemakers and taylors too. And for all this buſineſs they uſe nothing but a knife in form of a half-moon, ſuch as cooks mince meat with, (which they uſe alſo at the table, and have neither ſhears nor knife beſide) a bone or ivory-ſlice, a thimble, a couple of coarſe and fine needles, and their own teeth, with which they pull the ſkins and ſupple them both at dreſſing and ſewing. Yet more, they build and repair the houſes and tents quite alone, as far as relates to the maſonry, the men doing only the carpenters work. The men very coolly look on, while the women bring heavy ſtones that are ready to break their backs. On the other hand they leave all they acquire to the care and diſpoſal of the women, (except the blubber which the men ſell) and in the abſence of the huſbands they feaſt as much as they will, and when all is gone, and there is nothing to be had, they both together endure hunger very patiently, or eat the remnants of old ſhoes. Only the craving

craving wants of their children at ſuch times affect them the moſt. When a family has no children or only little ones, the huſband ſometimes adopts one or two boys that are orphans for his children, to aſſiſt him in providing food, and to take care of his family in future times. The wife does the ſame with a girl or a widow. It is true they are ſervants, yet they are under no compulſion, but ſuch a boy is looked upon as the riſing head of the houſhold, and the girl may leave her ſervice when ſhe pleaſes. A maſter never ſtrikes his man ſervant; but ſhould he ſtrike his maid ſervant, it would be a diſgrace to him indeed.

§ 17.

But after all, the Greenland women have a hard, and almoſt ſlaviſh life of it. While they are little, or as long as they tarry with their parents, they are in an agreeable condition enough. But from their twentieth year to their death, their life is a concatenation of fear, indigence and lamentation. If the father dies, their ſupplies are cut off, and they muſt ſerve in other families. It is true they will not want victuals as long as the hoſt has any, but there will be a deficiency of clean and decent cloathing. And for want of that, eſpecially if they be not handſome in perſon, or dexterous at their work, they muſt remain ſingle. Should any one take them to wife, (in which they cannot often have their own choice, as was mentioned before) they fluctuate between hope and fear for the firſt year, leſt they ſhould be put away again, eſpecially if they have no children; and ſhould they be repudiated, their character and regard is loſt, they muſt return to ſervitude, or perhaps purchaſe the ſupport of life at a ſcandalous price. If the huſband retains them, they muſt often take a black eye in good part, muſt ſubmit to the yoke of the mother-in-law like common maids, (who are often better off) or muſt ſubmit to his having another wife or two. If the huſband dies, the widow has no other jointure but what ſhe brought with her, and for her children's ſake muſt ſerve in another family more ſubmiſſively than a ſingle woman, who can go when ſhe will. But if ſhe has any upgrown ſons, ſhe is then

better off than many married women, becauſe ſhe can regulate the domeſtic affairs as ſhe pleaſes. If a woman advances to a great age (and has not a family who keep up her reſpect) ſhe muſt paſs for a witch, and ſometimes they like to be reputed as ſuch, becauſe it is attended with ſome profit. But commonly in the end, upon the leaſt ſuſpicion of having bewitched ſomebody, ſuch a one is ſtoned, precipitated into the ſea, ſtabbed or cut to pieces. Should ſhe eſcape this fatality, but ſtill grow a burden to herſelf and others, ſhe is buried alive, or muſt plunge herſelf into the ocean; the pretended motive is compaſſion, but the true one is covetouſneſs. However, it may be eaſily imagined, that this is not the ſad caſe of each and all of them.

Notwithſtanding all their hard labour, fear, trouble and vexation, they commonly arrive to a greater age than the men, who are ſo worn out and enfeebled by ſpending moſt of their time at ſea, in ſnow and rain, heat and cold, and in the ſevereſt winters as well as ſummer, by ſtrenuous labour, and by alternate hard fare and gluttony, (for they eat nothing commonly all day long, but gormandize ſo much the more at night) that they ſeldom attain the age of fifty. Many alſo loſe their lives in the water, ſo that there are every where fewer men than women. The women frequently live till they are ſeventy, and ſometimes eighty and upwards. But then they are generally inſtruments of miſchief, who betake themſelves to lying, backbiting, match-making, witchcraft, and the like, for a livelihood; but above all they make it their buſineſs to amuſe the young people by all manner of ſuperſtitious fooleries, and to divert them from a rational conſideration of, and conviction from, the truths of chriſtianity.

§ 18.

Here I will take occaſion briefly to mention the methods the Greenlanders make uſe of in preparing their leather for cloaths, ſhoes and boots, which is the chief employment of the women.

1. For

1. For their *kapitek* or hairy ſeal-ſkin cloaths, they ſcrape the ſkin thin, lay it twenty-four hours in the *korbik* or urine-tub to extract the fat or oil, and then diſtend it for drying with pegs on a green place. Afterwards when they work the ſkin, it is ſprinkled with urine, rubbed with pumice ſtone, and ſuppled by rubbing between their hands.

2. The ſole-leather is ſoaked two or three days in an urine-tub, then they pull off the looſened hair with a knife or with their teeth, lay it three days in freſh water, and ſo ſtretch it for drying.

3. In the ſame manner they prepare the *eriſak* leather, that they uſe for the legs of boots, and the over-leather of ſhoes, only that it is firſt ſcraped very thin to make it pliable. Of this leather they alſo make the ſea-coats, which the men draw over their other cloaths to keep out the wet when they go to ſea. It is true it grows as ſoft and wet as a diſhcloth, by the ſalt-water and rain, but it keeps off the wet from the under garments, and therefore is made uſe of by the European ſailors to good purpoſe.

4. In the ſame manner they dreſs the *ervgak* leather, of which they make their ſmooth black pelts to wear on ſhore; only in working it they rub it between their hands, therefore it is not ſo ſtiff as the foregoing, but loſes the property of holding out water, and conſequently is not fit for boots and ſea-coats.

5. The boat-ſkins are ſelected out of the ſtouteſt ſeals hides, from which the fat is not quite taken off; they roll them up, and ſit on them, or let them lie in the ſun covered with graſs ſeveral weeks, 'till the hair will come off. Then they lay them in ſalt-water for ſome days to ſoften them again, and ſo cover the women's boats and kajaks with them. They draw the borders of the ſkins tight with their teeth, and ſew them together, and ſmear the ſeams and ſtitches with old ſeal-blubber inſtead of pitch, that the water may not penetrate. But they muſt take care not to injure the grain, for if they do, the corroding ſea-water will eaſily eat through the leather.

6. The remnants of this and the other ſorts they ſhave thin, lay them upon the ſnow or hang them in

the air to bleach them white; and if they intend to dye it red, they chew the leather, with ſome bark of the roots of pine-trees, which they gather up out of the ſea, working it in with their teeth.

7. They looſen the ſkin of the fowls about the head, and then draw it off whole over the body. Having ſcraped off the fat with a muſcle-ſhell, the ſkins are tendered to the men, and eſpecially to the gueſts, as a piece of civility, to chew or gnaw them betwixt meals. This is eſteemed a delicacy. Then the ſkins are macerated or ſteeped in the urine-tub; after that they are dried in the air a little, and finally milled to perfection by their teeth. They make their thin light undergarments of the backs of the ſea-fowl ſkins, their warm winter-garments of the bellies, and their fine holiday dreſs of the necks, and in theſe they commonly turn the feathers outward.

§ 19.

At firſt ſight their houſe-keeping and manner of living looks more diſorderly and dirty than that of a gipſy, or beggar under a hedge. It is enough to turn one's ſtomach, to ſee their filthy hands and face all beſmeared with greaſe, their meat dreſſed and eaten in ſuch a diſguſting manner, and their naſty dirty cloaths, and ſleeping places all alive with vermin. But yet believe me, when an European is perſecuted by a tempeſt, he is glad to creep into their houſes or tents for ſhelter; and if he has nothing of his own to eat, he is glad to ſhare commons with them, and gives God thanks for his benefits.

And when we come to examine with an attentive eye the management of each family apart, and of ſeveral families crouded together in one little houſe; we find in ſome things a propriety, neatneſs and decency, that the civilized nations would ſcarce come up to in their circumſtances. Ten families often live together in one houſe, not much larger than ten fathom long, and ſcarce two broad; and yet we always find their little limited apartments and their furniture in good order, and as for their hunting and fiſhing implements, the

the man is continually cleaning and improving them. They lay by their cloaths that they don't wear every day, carefully folded up in a leather-ſack like a portmanteau, finely figured with the needle. Their water-reſervoirs are made part of wood, prettily inlaid with bone, and part of copper, and they keep them ſo clean, that we ſhould not be averſe to drink out of them, if they did not fetch their water to them in ill-ſmelling leather buckets. One ſeldom ſees them when they have occaſion to go backwards: they look for ſome lonely place, and take a handfull of moſs. They are ſo delicate in this reſpect, that they refuſe eating garden-herbs and the valuable ſcurvy-graſs, if it grows in the vicinity of ſuch places. But it muſt be confeſſed that this neatneſs, which prevails but in the feweſt parts of their houſwifery, cannot be ſet as a counterbalance to their dirtineſs in general. On the other hand, their amicable and pacific cohabitation together, is a thing to be admired. Several different families, with their children of divers ages, live in one houſe ſo ſtill, circumſpect and peaceful, that leſs diſturbance is perceived, than in many a manſion where only two families dwell, that are perhaps alſo near relations. And ſhould one of them imagine himſelf injured by the others, he only removes to another houſe without ſaying a murmuring word. They are glad to be aſſiſtant to each other, and live in ſome reſpects in common, yet without one's relying upon another's labours, and growing negligent and idle himſelf. If a man returns home with proviſion in the evening, eſpecially with a ſeal in winter, which are then ſcarce, and hard to be caught, he gives a portion to all in the houſe, even the poor widows, and invites ſome neighbours beſides to partake of his good cheer. But no one aſks for any thing to eat, let him be as poor and hungry as he will; nor is it neceſſary, becauſe hoſpitality is practiſed all over the country, both towards their acquaintance and ſtrangers. This cuſtom is the more requiſite and laudable, becauſe the different ſeaſons and occupations often

call

call them many leagues from home, and they cannot find every where time and opportunity to catch what is neceſſary for their ſubſiſtence.

CHAP. III.

Of the Deportment of the Greenlanders in Society, or their civil Character.

§ 20.

THERE is opportunity likewiſe of knowing their carriage in common life, and in ſociety. In this reſpect they are diſcreet, cautious, friendly, mannerly and modeſt; but they know nothing of a falſe ſhame, a jealous reſerve, or a laboured affectation; only they have the art of concealing their wiſhes and inclinations. They are not ſo ſolicitous to diſtinguiſh themſelves, and to ſhine in the circle, as to avoid rendering themſelves ridiculous, and tarniſhing their good name. If true complaiſance can ſubſiſt without artificial and often diſſembling words and compliments, and without ſtrange and often ridiculous flouriſhes, poſtures and grimaces, then give me leave to call the Greenlanders a complaiſant people. They know nothing of ſalutations and tokens of reſpect and reverence, but laugh at the European compliments, and at a man's ſtanding uncovered before his ſuperior, and wonder to ſee a maſter ſtrike or maletreat his ſervant. Yet notwithſtanding this, the young people and domeſtics maintain a due reſpect and reverence for the aged, and all the reſt one for the other. In company they are ſociable, and even a little jocular. They deal much in irony, and if a perſon converſes in this manner with them, he can oftentimes effectuate more than by rational diſcourſes and remonſtrances ſharpened with ſeverity; for if they are too much expoſed and put to ſhame, they are as ſtiff-necked as a reſty, head-ſtrong horſe. They are aſſiduous to pleaſe, or rather are cautious of diſpleaſing each other, and do not love to excite the leaſt

leaſt thought or ſenſation that may give uneaſineſs. This ſeems to be the ſource of the greateſt part of their actions, and therefore they expect to be treated by others according to the ſame rule. And ſhould one of them offend another, the aggrieved party does not expoſtulate, and returns no bad words. Therefore they cannot eaſily fall into quarrels and contentions, nor have they a ſingle word in their language by which to utter abuſe or curſing. In converſation, one finiſhes his ſpeech before another begins. They do not like to contradict, much leſs to interrupt one another in diſcourſe, or to out-bawl one another. They laugh when any thing ſounds comical, and eſpecially when they animadvert on the Europeans; but 'tis no indelicate boiſterous laugh. They are not aſhamed of what is not unnatural, or hateful in itſelf, and don't like to be taunted with it. They have ſo little notion of any indecency in breaking wind, or catching a louſe and cracking it between their teeth in reputable company, that they will not bear any rebuke about it. But yet they are ſo complaiſant, that they avoid it in the preſence of the Europeans, as ſoon as they hear from others, that they thereby render their company diſagreeable or intolerable.

§ 21.

When they row ſomewhere on a viſit, they carry ſome trifle of eatables or pelts for a preſent. If they are creditable, agreeable gueſts, they are welcomed with ſinging; all hands are employed in drawing the boats aſhore and unloading them. Every one will needs have the gueſts at his houſe. Mean while the viſitors are ſilent, wait a little, and let them repeat their invitations. As ſoon as they are entered, they kindly compel them to take off their upper garment, and lay it on the rack over the lamp to dry. They alſo compliment them with dry clothes and a ſoft pelt to ſit upon. The moſt honourable ſeat is the bench, which the Europeans chuſe to decline. The men ſit among the men, and the women by thoſe of their ſex. The men talk very gravely and conſiderately of the weather, and of hunting and fiſhing; the women firſt mutually bewail their

deceaſed relations with an harmonious howl, and then divert themſelves with all manner of little ſtories. All the while the horn with ſnuff goes conſtantly round, out of which they draw the ſnuff up with the noſe. 'Tis made of ſtags-horn, and often ornamentally inlaid with tin and copper. Mean while the repaſt is ready, and the whole houſe and perhaps ſome neighbours partake of the good cheer. The gueſts let the hoſt preſs them often, and feign themſelves very indifferent about it, that they may not be looked upon as poor, or half-ſtarved. They have commonly three or four diſhes, but if they intend it for a feaſt, they have more. A Factor being invited to a great entertainment with ſeveral topping Greenlanders, counted the following diſhes: 1. Dried herrings. 2. Dried Seal-fleſh. 3. Boiled ditto. 4. half raw and rotten ditto, called Mikiak. 5. Boiled Willocks. 6. A piece of a half-rotten Whale's-Tail; this was the dainty diſh or haunch of veniſon to which the gueſts were properly invited. 7. Dried ſalmon. 8. Dried rein-deer Veniſon. 9. A deſert of Crow-berries mixed with the chyle out of the maw of a rein-deer. 10. The ſame, enriched with train-oil.

They can prolong their Table-Talk for ſeveral hours, and yet have no other ſubject to diſplay their eloquence upon, but the grand affair of ſeal-catching. Their tales or deſcriptions are indeed prolix, but they are ſo lively withal that the auditory ſeldom tires and yawns. If, for inſtance, they relate how they vanquiſhed a ſeal, they deſcribe the very inſtant of time, and the very ſpot, and then act over every motion offenſive and defenſive that they and their antagoniſt the ſeal have made: the left-hand perſonates the ſeal, and repreſents the various leaps the animal gave this way or that: the right diſplays all the motions and evolutions of their kajak and their arm; how they ſeized the harpoon; how they extended their up-lifted arm; how ſteadily they aimed, and how forcibly they impelled the fatal dart. This ſcene they exhibit with ſuch a well-tempered commixture of art and nature, that 'tis a pleaſure to hear and look on. The boys hearken with eager attention, and profit moſt by the tale: They ſay nothing

nothing till they are aſked, and then anſwer with brevity and diſcretion.

If Europeans are preſent, they like to hear them relate ſomething of their country. But they could form no conception of ſuch novelties, if they were not explained to them by ſimilitudes; for inſtance, "ſuch a city has ſo many inhabitants, that "ſuch or ſuch a number of whales would be required "to feed them for one day. But they however eat no "whales, they eat bread that grows like graſs out of "the ground, and the fleſh of divers creatures, ſome "of which have horns. They are alſo carried from "place to place either on the backs of very ſtrong "beaſts, or in a vehicle drawn by them." Then they think they know it all, and accordingly, bread they call graſs, oxen reindeer, and horſes great huge dogs. they admire all, and expreſs a deſire of living in ſuch a fine and fertile land; but alas their inclination fails again the inſtant they hear, that it ſometimes thunders, and that there are no ſeals there to be caught. They hear with pleaſure of God and divine things, if you only avoid making an application to themſelves, and allow the validity of their ſuperſtitious fables and cuſtoms too.

The ſtrangers are aſſigned a ſleeping place apart, and favoured with new ſkins for bedding; but complaiſance keeps them up till the maſter of the family lies down.

§ 22.

Their Traffic is very ſimple and conciſe. They barter one with another for what they want. And as they are as variable, and as eager for new things as the children, there is no end to the chopping and changing that ſome of them carry on, often to the great detriment of their family-affairs. They are capable of giving away the moſt uſeful article for an unprofitable trifle that pleaſes their fancy; and on the other hand, if you offer them ever ſo uſeful an utenſil for ſome worthleſs thing that they are pleaſed with, they will reject your bargain; in ſhort, they will have juſt the thing that pleaſes them. They very rarely cheat or take

take the advantage of one another, much leſs ſteal, which is very infamous among them. But they glory in over-reaching or robbing an European, becauſe they think 'tis a proof of their ſuperior wit and ingenuity.

Their traffic is carried on in part among themſelves, and the reſt with the factors and ſeamen. They keep a kind of annual fair among one another. Wherever there is a great aſſembly or rendezvous of Greenlanders, as at a dancing match, or the Sun-feaſt in winter, (of which we ſhall treat anon) there they do as the Roman-Catholics do at a great pilgrimage or ſuch-like ſolemnity, viz. there are always ſome that expoſe their wares to view, and mention publicly what goods they want in exchange. If this ſuits any one, he brings the demanded truck, and the bargain is compleat. They moſtly deal about veſſels of ſoft baſtard-marble, which are not every where to be had. And as thoſe in the ſouth have no whales, and thoſe in the north no wood, many boats of the Greenlanders coaſt every ſummer out of the ſouth, nay from the eaſt-ſide of the land, and proceed from two to four hundred leagues as far as Diſko, with new kajaks and women's boats, and the tackle and implements belonging thereto, and barter wood for the horns of the unicorn-fiſh, teeth, bones, whale-bone and whale's ſinews, and part of this they truck again on their way back.

They take their whole family and ſubſtance with them on ſuch voyages, and their mutability and curioſity is ſo predominant, and they have ſo habituated themſelves to this roving life, that if even commerce did not prompt them, they would not ſtay in one place. Some years elapſe before they return, for wherever the winter overtakes them, there they tarry, build themſelves a houſe, and regulate themſelves for providing food, and for their winter-oeconomy. But they like beſt to winter in the neighbourhood of a colony. The land and ſea is every where their own, and as always ſome of theſe wandering families ſtay and ſettle entirely here or there, ſo they have every where friends and acquaintance to aſſiſt them.

The

The Greenlanders vend their Fox and Seal ſkins, but moſt of all their blubber to the Agents, and theſe are the articles for which properly the Factories are ſupported. The natives receive no money in return, for money is of no value to them, and 'tis all one whether a gold ducat or a braſs counter hangs about their neck, or whether they are decorated with a glaſs-bead or a ſparkling diamond. They regard theſe valuables of Europe only becauſe they glitter; and 'tis not the firſt time that they have given a guinea or a Spaniſh dollar which they had caſually ſtolen from ſome foreign ſailor, for a couple of charges of gun-powder or a roll of tobacco. Iron is valued much more than gold, becauſe they can uſe it. The merchandize they receive from the factors at a ſettled price, is Iron-points to their darts, Knives, Lock-ſaws, Gimblets, Chiſſels, and ſewing Needles; in the next place, ſtriped linen and cotton, kerſeys, woollen ſtockings and caps, handkerchiefs, cheſts or boxes, wooden diſhes, pewter plates, copper kettles, looking-glaſſes, combs, ribbons and all ſorts of toys for children. They are fondeſt of buying ſnuff, alſo guns, powder and ſhot, from whence they gain but little profit, and upon the whole ſuſtain great detriment in their domeſtic affairs. Tobacco, which they uſe only as ſnuff, ſerves inſtead of ſmall-money with them. They expect a little tobacco for every piece of ſervice they do; this is alſo the pay for their ſhoemakers and tailors work; for a little tobacco they bring you a couple of handfuls of uncleanſed eider-down, a parcel of eggs, birds, a diſh of fiſh and ſuch things; and many a wretched ſpendthrift will rather ſell the cloaths off his back, and bring penury upon himſelf and his children, than deny the cravings of his noſe. This fooliſh thing brings many a family into as great indigence as ſtrong liquors do in other countries; which laſt is of too high a price for the Greenlanders purchaſe, to their great good fortune.

§ 23.

I mentioned above, an aſſembly for dancing and the Sun-feaſt. Theſe are not religious acts or ceremonies,

as

as they poſſibly may be among other Heathen nations, but they are mere ſports or divertiſements. The Greenlanders keep the Sun-feaſt at the hyemal or winter ſolſtice about December 22d, to rejoice at the return of the ſun, and the renewal of good hunting and fiſhing weather. They aſſemble together all over the country in large parties, and treat one another with the very beſt they have. When they have eat ſo much that they are ready to burſt, they riſe up to play and to dance. They cannot intoxicate themſelves, becauſe they have nothing but water to drink. Their only muſical inſtrument is the drum, which is made of a wooden or whale-bone hoop two fingers broad, drawn over only on one ſide with a thin vellum or the ſkin of a whale's tongue; it is a little oval, a foot and half broad, and furniſhed with a ſhaft for a handle. The Greenlander takes hold of it with his left-hand, and ſtrikes with a drum-ſtick upon the under rand; at every ſtroke he gives a little jump, continuing always upon one ſpot, and making all manner of antick motions with his head and whole body. All this he does to common muſical time, ſo that two ſtrokes fall in every crotchet. He accompanies the muſic and the dance with a ſong in honour of ſeal-catching, and ſuch kind of exploits; he extols the noble deeds of his anceſtors, and expreſſes his joy at the return of the ſun in the hemiſphere. Neither are the auditory mute and motionleſs, but accompany every ſtanza of his ode, with an oft repeated chorus of *Amna Ajah, Ajah-ah-ah!* ſo that the firſt bar falls a fourth, and the next begins a note higher and is ſung through, and ſo on. The ſinger ſings four cantos in every act; the two firſt commonly conſiſt of the *Amna ajah* conſtantly repeated, and the others of a recitative, in which he ſings a ſhort ſentence without any rhyme, and the chorus intermix *Amna ajah*, and afterwards he ſings another ſentence, and the chorus again joins. Taken together, it is a compleat Cantata, e. g.

The welcome ſun returns again,
Amna ajah, ajah, ah-hu!
And brings us weather fine and fair.
Amna ajah, ajah, ah-hu!

The

The ſinger knows how to expreſs the paſſions with peculiar ſoft or animated turns of the drum and motions of his body, which one cannot but admire. An act laſts a full quarter of an hour. When one is tired, and bathed in ſweat, from the conſtant ſpringing and agitation of his body, another ſteps forth upon the ſtage. Thus they continue the whole night through; next day they ſleep their fill, in the evening ſtuff their bellies again, and then dance all night; and this round they run for ſeveral days and nights, till they have nothing more to eat, or till they are ſo fatigued and ſpent that they can no more ſpeak. Whoever can make the moſt droll motions of his body, bears the bell as a maſter-muſician or ſinger.

They alſo play at ball. When the moon ſhines, they divide themſelves in two parties, one of them throws a ball to another of his ſide, and thoſe of the other ſide try to get the ball among them. Another way is, to kick the ball to a certain boundary, and try thus who is nimbleſt.

They have alſo ways of trying one another's ſtrength or hardineſs; for inſtance, two competitors ſtrike one another ſucceſſively with their fiſt on the bare back, and he that holds it out longeſt is the conqueror, and as ſuch he ſtruts about and challenges another, till he has his budget full too. Again they ſit down, link legs and arms together, and try which can out-pull the other, and he that does, is maſter. They alſo try their ſtrength by hooking their fingers together, and ſo drawing. They ſometimes faſten a rope to a beam in the houſe, hang on it by their foot or arm, and exerciſe all ſorts of artfull poſtures like a rope-dancer.

The young folks turn round a board upon an axle, with a finger-piece upon it like a one-and-thirty board, and whomſoever the finger points to when it ſtands ſtill, wins the depoſited prize.

The children, eſpecially the girls, join hands, form a circle and dance and hop about, ſinging among themſelves to the motion.

§ 24.

Such dancing meetings are alſo appointed at other ſeaſons of the year, when they abound with ſtores, and there is not much to be done at ſea, and ſome take this opportunity to traffic.

But there is one thing which is the moſt ſingular of all, that they even decide their quarrels by ſinging and dancing, and call this a *ſinging-combat*. If one Greenlander imagines himſelf injured by another, he betrays not the leaſt trace of vexation or wrath, much leſs revenge, but he compoſes a ſatyrical poem; this he repeats ſo often with ſinging and dancing in the preſence of his domeſtics, and eſpecially the women, till they have all got it in their memory. Then he publiſhes a challenge every where, that he will fight a duel with his antagoniſt, not with a ſword but a ſong. The reſpondent betakes himſelf to the appointed place, and preſents himſelf in the encircled theatre. Then the accuſer begins to ſing his ſatyre to the beat of the drum, and his party in the auditory, back every line with the repeated *Amna aiah*, and alſo ſing every ſentence with him; and all this while he diſcharges ſo many taunting truths at his adverſary, that the audience have their fill of laughing. When he has ſung out all his gall, the defendant ſteps forth, anſwers the accuſation againſt him, and ridicules his antagoniſt in the ſame manner, all which is corroborated with the united chorus of his party, and ſo the laugh changes ſides. The plaintiff renews the aſſault, and tries to baffle him a ſecond time; in ſhort he that maintains the laſt word wins the proceſs, and acquires a name. At ſuch opportunities they can tell one another the truth very roundly and cuttingly, only there muſt be no mixture of rudeneſs or paſſion. The whole body of beholders conſtitute the jury, and beſtow the laurel, and afterwards the two parties are the beſt friends.

It is ſeldom any thing unbecoming occurs at any of their ſports; (except perhaps that a man, who has good ſeconds, carries off a woman by violence, whom he has a mind to marry:) but as for this ſport, it is more than a mere diverſion, they take this opportunity

to

to excite one another to better morals by expoſing the ſhame of the contrary; to admoniſh debtors to pay what they owe; to diſcountenance lying and detraction; and to execute revenge on every ſort of fraud or injuſtice in their dealings, and alſo on adultery; for there is nothing that keeps a Greenlander in good order ſo much as dread of publick defamation. Nay this merry revenge keeps back many a one from wreaking his malice in making repriſals, or even committing murder. Yet after all it is diſcernible, that the chief ingredient in the whole affair is a voluble tongue; therefore it is common among the Greenlanders, that the moſt celebrated ſatyriſts, and moral philoſophers, behave the worſt.

§ 25.

Thus the Drum-dancings are their *Olympic* games, their *Areopagus*, their *roſtrum*, their theatre, their commercial fair, and laſtly their *forum* or court of juſtice, before which they cite each other to adjuſt their variances, without depriving the antagoniſt of his life by a poniard dipt in blood, or of his honour by a pen dipt in poiſon. And no one can blame this mirthful method of putting malevolence to the bluſh, of puniſhing offenders, and procuring themſelves juſtice, as long as they are ſavage, without religion, and without the leaſt ſhadow of a political conſtitution. They live as we may imagine our anceſtors lived immediately after the Flood, before they learned to envy the property of another, or to rob their fellow-mortals of their honour, their ſubſtance, their liberty and their life. A father governs his own family as well as he can, but has no one to command out of that circle, neither will he take the commands of another. Nay when ſeveral families dwell in one houſe together, one has no authority to dictate to the other; only they muſt repair the houſe in fellowſhip, and remove in and out at the ſame time, becauſe many lamps are required to heat the houſe. Yet the men love to accommodate themſelves to ſome Sire of the houſe that cuts the moſt figure among them, is moſt weather-wiſe, and has attained the greateſt ſkill in the art of ſeal-catching;

his habitation is aſſigned him in the north-end of the houſe, and he is to inſpect its order and cleanneſs. But if any one refuſes to follow him, he will not command him, much leſs puniſh him; but they all agree not to live with ſuch people the next winter, and alſo to tell the chief of ſuch a diſorderly part of the houſe the truth upon ſome occaſion in a ſatyrical ſong, if they count him worth the trouble.

The Children ſtay with their parents, and follow them as long as they live, even after they are married. Relations like to keep together, to be a mutual aſſiſtance to each other in time of need. When a large fleet of kajaks go together, they follow the wiſeſt man and the beſt pilot as their admiral, but may ſeparate from him when they pleaſe. In ſhort, no one deſires to uſurp the leaſt authority over another, to preſcribe to him in the leaſt, to call him to account for his actions, or to demand any rates or taxes for the public want or weal. For they have no overplus nor riches; they have a natural antipathy againſt all compulſion, and the whole country ſtands open to each of them.

However, they have ſome good cuſtoms derived from their anceſtors, which they regulate themſelves by inſtead of laws; but alas the practice is often very defective, for the execution has no ſupport, and the tranſgreſſor no puniſhment, except the ſatyrical dance.

I will now conclude this chapter by inſerting the following cuſtoms, out of *Mr. Dalager's relation of the ways and uſages of the Greenlanders.* Every man may go and live where he will, but if he finds inhabitants already ſettled on the intended ſpot, he will not land till an intimation is given that he is welcome there. Hunting and fiſhing, which is all the land affords, has no game-act to reſtrain it, but is every where free to all, nor does any one think of a proſecution if a perfect ſtranger comes to reap in the harveſt that God hath given at a good fiſhery, nay even at a ſalmon-wear which others erected with great trouble; only they muſt do no harm, nor frighten the creatures away. Should the ſtrangers act againſt this order, the inhabitants will rather go away and put up with the loſs, than quarrel with them. Whoever finds Drift-wood, or the ſpoils

of

of a ſhip-wreck on the ſtrand, enjoys it as his own, though he does not live there. But he muſt hawl it aſhore and lay a ſtone upon it, as a token that ſome one has taken poſſeſſion of it, and this ſtone is their deed of ſecurity, for no other Greenlander will offer to meddle with it afterwards. If a ſeal eſcapes from a man with his javelin in it, and another man afterwards kills it, it belongs to the firſt man that ſtruck it. But if the creature is ſtruck with the harpoon and bladder, and the ſtring breaks, he that threw firſt, loſes his right. If two ſtrike a ſeal at the ſame time, they divide it between them. The fowling rules are the ſame. If any one finds a dead ſeal with the harpoon in it, he keeps the ſeal, but reſtores the harpoon to him that loſt it. If they catch a ſea-cow, or any other ſuch great animal of the ocean, he that caſt the weapon claims the head and tail for his own, but of the carcaſs every man may cut off as much as he can. All, even bare beholders, have as much right to a whale as the harpooners. At ſuch times there is great diſorder among them, for ſeveral hundred people fall at once upon the animal with ſharp knives, and cut and ſlice with a wild greedineſs, ſo that they cut one another often by accident in the hurry; yet they bear no animoſity againſt each other for it. If ſeveral ſhoot their arrows into a reindeer at once, it belongs to the dextrous hand whoſe arrow reſted neareſt the heart, however the others have a portion of the veniſon given them. But if one wounds it before another, he bears away the prey, though another killed it afterwards. But ſince they have had guns, and no one can know his bullet, many a diſpute commences which is hard to be decided. If a man makes a fox-trap, and neglects ſetting it for a time, another may ſet it at length, and claim the captive animal. If a man lends his boat or tool, and it receives ſome accidental damage, the owner muſt demand no reparation, except it was uſed without his knowledge. Therefore they do not like to lend. If a man buys a thing in barter, and afterwards it does not ſuit him, he may return it again, and receive his equivalent. A chapman that cannot directly pay, may have a thing upon credit. If he dies before the debt is

diſcharged, the creditor muſt not renew the grief of the diſconſolate relations by mentioning the deceaſed: however after ſome time he may apply for his own, if it is not loſt in the ſcramble that commonly goes forward in the houſe of the dead. Nay if a perſon in the interim loſes or breaks a thing that he hath taken up upon credit, they will not inſiſt upon his paying for it.

Such cuſtoms, that gradually aſſume the ſanction of laws among the Greenlanders, appear a little ſtrange to ſuch as have other laws and uſages, and bring ſome, and eſpecially the factors into many a perplexity. The Greenlanders themſelves ſee the inſufficiency and injuſtice of ſeveral of their cuſtoms, and yet have no mind to alter them for fear of ill-report, and their final reaſon is: "The cuſtom is now ſo."

CHAP. IV.

Of the moral Character and Conduct of the Greenlanders.

§ 26.

IT is now incumbent upon me to ſay ſomething of the Virtues and Vices of this nation, ſo far as we may attribute virtues to people that live without Chriſt, that is, without God in the world, and that have neither religion nor government, and conſequently are ſtrangers both to divine and human laws. But I know not whether I ſhall be ſo fortunate as to ſucceed in delineating the moral and mental qualities of this Nation in the general; for every nation, nay every individual perſon, has a good ſide and a bad, and according to the different ſides that different people ſcan, their deſcriptions of them diametrically differ, *laudatur ab his, culpatur ab illis*. So it is in this caſe; at the firſt view of this untaught people, we diſcern ſo many lovely and laudable qualities, as may in truth put our Chriſtendom to the bluſh, in its preſent ſtate of excellent know-

ledge, but of practice generally contradictory both to the light of Nature and Revelation. This is the ſide the *Greenland* nation preſents to every one, that has not ſufficient time or opportunity to explore fundamentally all the latent ſprings and meanders of their inclinations and actions. This hath given ground to the good deſcriptions of the Greenlanders that have been exhibited.

On the other ſide, we find in theſe people nothing that, in the proper ſenſe, could be denominated good and virtuous in the eyes of men, much leſs in the eyes of God; but on the contrary, if all is not ſo, yet at leaſt there is ſo much wickedneſs and vice, that ſome who know the Greenlanders better than they do other nations, will allow of nothing good in them, and reckon them among the moſt ſavage, abominable and viciouſly-diſpoſed nations. For my part, I have obſerved more agreeable than diſagreeable things in theſe ſavages, becauſe I have ſeen them moſtly on the good, and ſeldom on the bad ſide; but yet truth obliges me to inſert their blemiſhes alſo, as they have been reported to me, that I may paint their true picture as near as poſſible.

§ 27.

The Greenlanders are called wild or ſavage; and people are wont to form ſuch an odd conception of *ſavages*, as if their nature and manner of living muſt needs be not only immoral, but brutal and cruel. This word ſhares the ſame fate as the word *barbarus*, which was the appellation the Greeks and Romans gave to all foreigners, who had often better, only not *their* manners and cuſtoms. Navigators ſtiled thoſe people ſavages, *(ſylvatici)* that did not dwell in cities and villages, but diſperſed here and there in the foreſts like the wild beaſts. Thus the Heathens got the name of *Pagani*, when they were no longer permitted to carry on their idolatry in the cities, but only in the country. The Greenlanders are not properly an untractable, fierce, wild, barbarous, or cruel people, but rather a gentle, quiet, civil and good-natured generation. They live in a ſtate of Nature and Liberty, as *Anderſon* expreſſes it, *extra civitatem*, yet in Society; ſo that

the fictitious ſuppoſitions about the ſtate of mankind before the civil police commenced, are not at all confirmed by their ſtate. Their community is compoſed of ſeveral families in one houſe, and ſeveral houſes or tents on one iſland. Theſe limbs are not knit together by any publick laws and inſtitutions, much leſs by compulſion, or penalties, but by voluntary agreement and order; and yet it has ſtood its ground (in all likelihood, ſeveral hundred years) without any great labour or expence, in many reſpects better than a Sparta or an Athens. They may be called in truth a fortunate people; for every one does what he will, and yet rarely acts to the great prejudice of another, except in the caſe of revenge or private arbitrary puniſhment. Hence they can live in peace and ſafety; nor is civil government (that miniſter of God ordained to execute puniſhment on evil-doers) ſo abſolutely neceſſary for them, as it is for all civilized nations, who cannot enough be thankful to God for giving them Government for their own preſervation.

'Tis true, the Greenlanders live a poor toilſome life in our eye, but they are chearful under it, and have all that nature requires in the little they poſſeſs; and were they furniſhed with far more coſtly ſupplies than their ſeals, they would be as little able to ſubſiſt on ſuch things, as we ſhould with their hard bill of fare. Therefore they think, they have no cauſe to envy but to pity us, becauſe we have multiplied our wants ſo exceedingly, that we cannot ſubſiſt with their little and homely ſtores. This Poverty, and at the ſame time ſufficiency of theirs, conduces very much to their ſecurity and liberty, and conſequently to their felicity, becauſe they can amaſs no treaſures for the thieves to break in upon and ſteal. Neither is there any handle for war, violence, oppreſſive injuſtice, chicanery or ſuch things, and they can ſleep as peaceably in their lowly tents, as a prince in his fortified palace.

§ 28.

So much has been already interſperſed up and down in the hiſtory concerning their external carriage towards

one

one another, conſidered with a view to the mere decency and propriety of behaviour, that there is nothing left for me to add, but ſomewhat of their real ſtate as to Morals. Here we muſt confeſs that ſome vices, which are ſo general in other nations, that they are not to be ſtemmed or repreſſed by any laws or puniſhments, either do not exiſt in Greenland, or at leaſt not in ſuch a horrid ſhape and degree. We hear no curſing, ſwearing, ſcolding, noiſy contention, or abuſive clamours. Nay, as was ſaid before, they have not one abuſive word in their vocabulary, unleſs you call certain nicknames ſuch, with which 'tis true they can expoſe any ridiculous or mean action in a very ingenious and ſignificant manner. In company you hear no bawling, loud laughter, talking all at once, contradicting, diſputing, detracting, or railing; and though they are very jocoſe, and love to pay off an unbecoming action with a humourous contempt, and alſo know how to make uſe of well-invented double-meanings, yet you will hear no coarſe, much leſs immodeſt joke, no bitter mockery, no filthineſs nor foolery. We but ſeldom hear of lying, cheating or ſtealing; and as for violent aſſaults or high-way robberies, they are quite unheard of there: nay, were we to judge from outward appearance, we might almoſt think that they ſcarcely coveted or deſired each other's goods. They know nothing of drunkenneſs, nor its effects, fighting, and brawling; indeed they have the art of bridling and concealing their anger in ſuch a maſterly manner, that one might take them to be Stoic philoſophers. Neither do they diſcover the leaſt trace of obſcenity in their converſation, and as for that wanton romping and pulling one another about, and thoſe lecherous actions and ſpeeches which are ſo openly offenſive among other nations, they are ſo perfectly unprecedented among them, that formerly when they ſaw theſe and other acts of indecency and prophaneneſs among the vulgar ſort of foreigners, they ſtood amazed, and knew not how to account for it, but by ſaying: "Theſe people have loſt their underſtanding, the mad waters, *i. e.* the ſtrong liquors have made them inſane."

Even at their merriments and dances, to which old and young may resort, nothing is seen or heard that would put modesty to the blush; so that was it not for the drum, and the droll figure of the dancer, a foreigner that was a stranger to the language, would sooner take it to be a meeting for religious worship than a pastime.

They are an upright people, and seldom tell an untruth knowingly, particularly when they are to shew a traveller the way, nay, they will rather go a piece with him. But if they are accused of a thing, one can seldom or never get the truth out of them.

Though the children grow up without the least education or manners, yet we must say, that they give their parents comparatively but little trouble and vexation while they are small; and when they arrive to years of maturity, and are become their own masters, they shew so little disobedience, obduracy, ingratitude, or neglect towards their ancient helpless parents, that quite the reverse appears, and a son and his wife often compliment an old peevish mother with even too absolute a disposal of all that they have.

§ 29.

Now 'tis true, what I have said relates mostly to the absence of certain Vices; which may be attributed in part to their quiet, phlegmatical temper, and in part to their not having bad examples before them, and certain incentives to vice; for instance, a man that has no superfluity of rich and high food, and no kind of strong drink, and on the other hand goes through a great deal of hard labour, will certainly betray but few eruptions of the vices flowing from these sources, though they are all existing in embryo in him. The quality of their land and the poverty of their houses saves them from many a disorder, that other nations imbitter each other's lives by. But as these circumstances can only restrain them from some wicked practices, but at the same time should be a spur to other species of transgressions, as cheating, stealing, robbing, &c. we must trace their seeming virtuous deportment to some

other

other fountain-head. Now 'tis true, as the Greenlanders are uninfluenced by divine or human laws, we might attribute these ſpecious virtues to Reaſon or common ſenſe; to this moſt ſimple axiom of equity, *Do not to another, what thou wouldſt not that another ſhould do to thee*; and to the demands of the law of nature, the ſecret reproofs of conſcience, and the thoughts accuſing or excuſing one another. For the Greenlanders have, without the leaſt doubt, as much reaſon as other men, and know how to uſe it in all neceſſary employments, and alas! in many reſpects to miſuſe it. But yet after all, ſince we cannot obſerve in them any particular reflection, conſideration, or entering into themſelves on any occaſion, but in the moſt of their actions ſomething heedleſs; therefore I am inclined to think with Anderſon, that their moral actions proceed more from an internal natural inſtinct, common in many reſpects with irrational animals, than from principles. And this inſtinct manifeſts itſelf in a quick ſenſibility on the head of ſelf-love, profit, fear and ſhame.

The ſeed of all evil lies in them, and their tendency to it is as natural and ſtrong as in any other of Adam's children: but the fear for the retaliation of evil reſtrains them from many vices, and the dread and ſhame of a bad name from more. A Greenlander dare not rob, murder, ſtrike another, nor vent his anger in word or deed, becauſe it might coſt him or his deareſt friend his life. Again, they muſt demean themſelves regularly, decently and peaceably towards one another, or elſe their bad name would be ecchoed by common fame, and they would be drummed out of the ring at the next ſinging-combat. The young people muſt treat one another with decency and due reſerve, or they would forfeit their good name and fortune. Their love to one another, known or unknown, their ſociable, amicable diſpoſition, and obliging ſervices in domeſtic life, and their hoſpitality and open houſe towards ſtrangers, does not iſſue from a native benevolence, or compaſſion towards the helpleſs, (we ſhall ſee the reverſe preſently) but from ſelf-love and intereſt. It is their intereſt to impart of their abundance to the reſt of the houſe, that they may give to them again when they

they have nothing. They muſt help their neighbours, that their neighbours may help them again. They muſt be hoſpitable to ſtrangers, that their name may be extolled all over the country, and that they may be treated the ſame, when, according to cuſtom, they travel all round the land, and have no time to procure proviſions for themſelves. In ſhort the character our Saviour gave the heathen, Matth. v. that they only love thoſe that love them, and do good to thoſe from whom they expect the ſame, is truly verified in the Greenlanders.

And indeed the caſe is pretty much the ſame with the Nations that are ruled by laws and political order. Was there no fear of infamy or judicial puniſhment, we ſhould ſoon ſee how far the deformity of Vice would reſtrain, and the beauty of Virtue ſtimulate the corrupted human race, and how ſtrong the ſway of the moſt refined Reaſon would be, even if it recommended the beſt morals. And what is it that gives ignorant, or ſo called innocent children, and ſimple ruſtics, ſuch a preference in the eyes of the wiſe, before the more poliſhed claſſes of mankind? It is their baſhfulneſs, not having as yet gone ſo far as to get above (or, according to the German expreſſion, bite off the head of) ſhame, or even to learn to place their glory in their ſhame.

§ 30.

The Greenlanders are pretty well verſed in the principal maxim of the world's falſe but faſhionable Morality, viz. to *ſave appearances*, and to behave ſo as to ſteal the reputation of an honeſt man, or at leaſt evade publick ſcandal; nay they are better practitioners in this art than other more intelligent and moralized nations; ſo that I have often thought, our pretended *eſprits forts* might learn ſomething of them. Yet notwithſtanding this ſpecious maſk, it is no injuſtice to allow them no true virtue, and only the abſence of certain vices. The following portraiture will prove what I ſay.

To begin with their Love to their Neighbour; you will ſcarce find a Greenlander do good to another, without the mercenary hope of ſome ſpeedy retribution.

For

For inſtance, if a ſtranger dies and leaves no near relations or ſons that can ſoon be of ſervice, no one will take charge of the fatherleſs family, except ſomebody happens to want a maid-ſervant. No one gives them either food or ſhelter, nay they rob them of the beſt they have, and afterwards they can ſee the poor people freeze with cold, and ſtarve with hunger, and be as indifferent about it, as if they were creatures of another ſpecies. If people aſhore ſee a kajak overſet at ſea, and the unfortunate man is no relation nor has particularly ſerved them, they behold with inſenſibility, nay with a certain entertainment, how he ſtruggles in vain to ſave himſelf. It is too much trouble for them to ſtep into their kajak, and haſten to his help; and ſhould they be incommoded with the ſhrieks and cries of the female relations, they ſlink away. But if they put to ſea together, they will help one another up, becauſe that is not much trouble to them. They have an unfeeling mind towards the very animals, (I mean ſuch as they don't want for their neceſſary ſervice) even the children can torture a poor little uſeleſs bird to death with a certain cruel pleaſure; nay, ſo little compaſſion and ſympathy is found among them, that it does not ſhew itſelf even in the ſex that is commonly ſoft and tender by nature.

On the other hand there are traces of a ſtronger love between Parents and Children, and of the many paſſions riſing from it, than there are in other nations. A mother cannot ſuffer her child to be out of her ſight, and many a mother has drowned herſelf becauſe her child hath been drowned. But juſt ſo it is with the irrational creatures, they are inſenſible to the pleaſure or pain of other animals, but their love and concern for their own young is ſo much the ſtronger. This would almoſt lead one to think, that the Greenlanders act more from the inſtinct and movements which the irrational animals have in common with mankind, than from human reaſon. And their predominant turn is a certain inconſideration. Even in mere temporal things they live at random, devoid of care for the future. When they ſee a thing, they like it, though they don't

know

know what use to make of it. And if their deſire fixes upon any thing, they will barter whatever is moſt neceſſary to them for it, and afterwards ſuffer want. If they receive a favour, or aſſiſtance in their greateſt need, eſpecially from an European, they think of no acknowledgement or gratitude farther than, *kujanak*, "I "give you many thanks!" and if their benefactor ſhould want their ſervice again, he would ſeldom find it. When they are dreſſed in their Greenland finery, they ſtrut like a peacock, and treat all beneath them with contempt, and eſpecially if they are endowed with ſome extraordinary dexterity, and are fortunate in ſeal-catching. If their paſſions, which they know how to curb, or at leaſt conceal for a long time, ſhould once break out, they rage with the more mad and brutal fury. What they have a mind to do, muſt be done, and what they do not like, no arguments can perſuade them to. This obſtinacy, accompanied with a ſly craftineſs, is moſtly found in the old people; 'tis owing in part to their inadvertency, and in part to the total neglect of educating them, and breaking their will in their childhood. This cauſes the Miſſionaries their greateſt trouble, if they are not able to contrive ſo, as to prevent beforehand their fixing their will, or wiſely turn it aſide.

§ 31.

It is eaſy to imagine that the Greenlanders are not all exactly alike, and conſequently what I have hitherto ſaid, both of their agreeable and diſagreeable ſide, is not univerſally applicable without exception. Some of them are conſiderate, judicious, beneficent people; but ſuch are very rare. On the other hand, thoſe are not rare that lead a confeſſedly culpable, nay a vicious and unnatural life, when they have once conquered modeſty and ſhame, and have no retaliation to fear. Lying and ſlander are common among the women. The poor and the lazy are ſometimes upon the watch for ſtealing, eſpecially from unknown travellers, if it can but be done ſecretly; but if they can rob a foreigner, let it be by craft or force, it is a feather in their

cap.

cap. Therefore the Europeans place no great confidence in them, becauſe they have been cheated by them many times, nay have been decoyed aſhore, and then baſely murdered and robbed of their goods. But they dare not practiſe ſuch fraud and villany on the Europeans that conſtantly live among them, becauſe they can purſue the perpetrators all over the country, and bring them to puniſhment.

Neither does their plauſible outſide modeſty go far. I will not be particular about their young ſingle people, becauſe among them there are the feweſt open breaches of chaſtity, though they are as filthy in ſecret as other nations; but as to the grown-up, it is certain their polygamy does not always ſpring from a concern for population, but moſtly from luſt. Moreover there are ſome women that are whores by profeſſion, though a ſingle woman ſeldom proſtitutes herſelf to this ſcandalous trade. But as for the married people, they are ſo ſhameleſs that, if they can, they break the matrimonial obligation on both ſides without a bluſh. But ſince the underſtanding of theſe people is ſo little poliſhed, ſince there is ſo much of the beaſt in their actions, as has been hinted before; it would ſcarcely be imagined that they have much refinement in their brutal pleaſures. Yet I have been aſſured of the contrary, and that they can read the language of the ogling eye, unattended with the leaſt concomitant mien or motion, better than the adepts in Turkey.

§ 32.

How ſelf-intereſted and unjuſt, nay how barbarous their treatment is of poor widows and orphans that are deſtitute of a protector, we may judge by their ſtrange and confuſed regulation in the affair of inheritances. When a man dies, his eldeſt ſon inherits his tent and his women's-boat, that is, the paternal eſtate, but then he muſt maintain his mother and the reſt of the children, who divide the houſe-furniture and cloaths among them. If there is no ſon grown-up, then the neareſt relation enjoys the inheritance, and maintains and educates the widow and children. But if he is already furniſhed with a tent and a women's-boat, he transfers

transfers the hereditament and its incumbencies to ſome ſtranger; for no one can uphold and take care of two tents and boats. Afterwards, when the ſons grow up, they cannot reclaim the tent and boat, but he that has it, keeps it; unleſs the foſter-father hath no children or only young ones, for then the adopted ſon takes poſſeſſion of the patrimony and ſupports the family when fatherleſs. So far it proceeds in good order. But here ariſes a flaw: Since as ſoon as the ſons are grown up and commenced ſeal-catchers, the widow may do what ſhe will with what they earn; and ſhould ſhe deſert her old benefactor and his now helpleſs children, there is no juſtice of the peace to apply to for redreſs: therefore we may well think, that the caring for widows and orphans is often much neglected, becauſe of the uncertain expectation of any advantage from it, eſpecially if they have nothing to bring with them at preſent. Therefore many boys are neglected in their youth, becauſe the equipping them with a kajak and its appurtenances is expenſive; but ſtill more poor objects of the female ſex periſh with nakedneſs and hunger.

But the moſt hard-hearted ſcene of all is this: When a poor deſtitute widow, that has no near relations, lies with her children on the ground, bewailing the loſs of her huſband almoſt to diſtraction, all the chattels of her huſband are in the mean while clandeſtinely purloined by the gueſts, who at the ſame time bear the compliments of condolence on their tongue. The deſpoiled widow has no court of judicature to lodge her complaint in or ſue to for a recovery, but muſt endeavour to ingratiate herſelf with him who has been her greateſt plunderer. He will keep her a while, and when he is tired of her, ſhe muſt try to inſinuate herſelf into the favour of another. But at laſt ſhe and her children are left to their hard fate. A little longer perhaps they protract life, by eating fiſhes, muſcles and ſea-graſs, but finally they muſt ſtarve and freeze to death, having no cloathing nor lamp-oil. This probably is the principal reaſon why the Greenland nation diminiſhes from year to year, eſpecially where they have

have enlarged their wants by new cuſtoms beyond their income.

§ 33.

In criminal caſes the proceſs is ſtill more diſorderly and ſavage. No tranſgreſſors are puniſhed with death but murderers, and ſuch witches as are reported to have bewitched others to death. But in theſe caſes they proceed with ſuch temerity and revenge, that at laſt no one's life is ſafe. 'Tis true the Greenlanders have not naturally a murderous diſpoſition; but as they are employed from their youth in butchering ſeals and other creatures, and have as it were an hereditary inclination to it, ſo ſome of them, by daily cuſtom, at laſt give room to the unnatural thirſt for murdering of men without any reaſon. However, ſuch fiends that murder out of mere blood-thirſtineſs, or to make themſelves famous or formidable, are but few. There are more that do it out of envy at another's ſuperior dexterity or wealthier ſtock, though they ſteal none of it. But the moſt murder out of revenge.

Such an aſſaſſin perpetrates the deed at ſea in a treacherous manner, by overſetting the Greenlander in his kajak and drowning him, or by throwing an harpoon into his back behind, and ſo leaving his body in the ſea. If the friends of the murdered man diſcover the murderer, they ſtifle their anger, nay they do not ſo much as let a word about it tranſpire, for fear the ruffian or his ſpies and accomplices might diſpatch them too to ſecure himſelf. Yet depend upon it, they will not forget to avenge * the reeking blood, when they meet the murderer alone, even though thirty years ſhould elapſe before they can effect it. They generally attack him aſhore, declare the reaſon in a few words, then ſtone him or run him through, and caſt his body into the ſea; or if they are very much provoked, they hew him to pieces and ſwallow a bit of his

* This ſpirit of revenge, without uttering the leaſt intimation of it till the proper time, is conveyed down to their children and grandchildren. But when they become true Chriſtians, this ſin and exceſs ceaſes too along with the reſt, ſo that they think no more of old injuries, but love one another very heartily.

heart or liver, becauſe they think his relations will by that means loſe their courage to fall upon them. If the puniſhed offender is very notorious, and much hated for the murder he committed, and if he has no relations, then it goes no further. But commonly this inflicted puniſhment of death is again revenged with death, either on the executioner himſelf or his children, couſins or other relations; and if they cannot come at theſe, upon ſome acquaintance that live in the ſame neighbourhood. And thus blood may continue to be heaped upon blood, till ſometimes it befalls quite innocent people.

Their procedure with witches is alſo very ſhort. If a rumour prevails that a certain old woman is a witch (or a man a wizard) which the poor old creature may thank herſelf for, becauſe ſhe made pretences to charms and quackery; when, I ſay, her name is up, a man need but have his wife or child die, or his arrows miſs their mark, or his gun miſs fire, the *angekok* or conjurer lays all the blame upon ſuch a poor wretch, and if ſhe has no alliance with ſome man of arms, all the country will join to ſtone her, or ſhe will be thrown into the ſea, or hewn to pieces, according as their rage dictates to them. Nay there have been inſtances that a man has ſtabbed his own mother or ſiſter in the preſence of a houſe-full of people, and no one hath upbraided him for it. However, if the executed perſon hath any near relations, they endeavour to avenge her death, and thus the tragedy iſſues in a prolonged ſeries of murders. Sometimes when ſuch poor wretches find there is no poſſible eſcape, they plunge themſelves into the more friendly boſom of the ocean, to elude the blood-thirſty weapons that would hew them in pieces, and would leave their diſmembered carcaſs a prey to the ravens.

§ 34.

Thus I have thought it requiſite to draw the good and bad ſide of the character of the Greenlanders, (who are perhaps the moſt ſimple and leaſt corrupted of all the Heathen Nations) and to trace as much as poſſible the ground and motive of their actions; becauſe the

accounts of this Nation hitherto published, as well as the ſplendid deſcriptions of almoſt all heathen nations in ancient or later ages, might almoſt induce us to think that there were virtuous heathens, who excelled the Chriſtians in many reſpects, and that they were only ſeduced to the practice of vice by the bad example and temptations of the Chriſtians, and by the new and unknown allurements they brought them. From theſe premiſes they deduce this concluſion, that men may lead a virtuous life from the mere light of Nature and Reaſon, and do not ſo expreſsly need the light of the Goſpel in order to be pleaſing to God and valuable to their fellow creatures. Every one knows, that this is the corner-ſtone of Deiſm. We alſo know that many a Teacher delights to alledge, without reflecting on the conſequences, the examples of the virtuous Heathens, as a reproach or excitement to his auditory; which either hath no effect at all, or elſe this bad one, to ſtrengthen that *Pelagianiſm* which every man inherits by birth, and that Self-working, which produces nothing but plauſible, painted virtues; beſides that it puts, as obſerved already, the moſt effectual weapon into the hands of Atheiſts and Deiſts, to diſpute the neceſſity of the Atonement, and of the doctrines of the goſpel. Theſe miſtaken notions alſo make people think that the converſion of the heathen is an eaſy thing, and that the main difficulty is how to inſtil into them a proper and convictive conception of the divine truths; for as to good behaviour, that will be eaſy enough, becauſe they have been accuſtomed to a virtuous walk and demeanour, *a priori.*

It is true, one may allow theſe heathen in ſeveral reſpects, a preference before corrupt Chriſtians, becauſe they really eſchew many vices, not barely through the abſence of bad examples, means and opportunities, or from a blameable ſelf-praiſe and ſelf-intereſt, but alſo from a principle of ſhame; which ſhews that they have a notion, though it be but an obſcure one, that this and the other thing is wrong or ſinful, although their native torpidity and diſinclination to thought and reflection, prevents their tracing ſufficiently thoſe dictates of the law of nature and of Conſcience, which lie

in them, and conſequently their acting from principles and preſcripts. And undoubtedly it is no ſmall plea in their favour, that being enveloped in utter ignorance of Revelation, they are more obedient to the little light of their underſtanding, than moſt men are to the knowledge they have from the clear light of the goſpel, and to the frequent calls and tenders of divine grace in their hearts. This will at leaſt ſpare the Greenlanders many ſtripes, which others earn for themſelves by their licentiouſneſs, and their contempt or neglect of offered Grace.

But yet on the other hand, we cannot perceive either in the Greenlanders, or in any other heathen nations we have had a cloſer acquaintance with, that they ſhun by Nature the *greateſt vices*, and practiſe certain *virtues*, which deſerve to be praiſed and rewarded before the judgment-ſeat of man, if not before the divine tribunal. And indeed, from whence ſhould they derive the inſtructions, the pattern, and the ability requiſite for it, as long as they know nothing of the ſacred Goſpel, and are ſtill under the dominion of the god of this world, who delights to carry on his work in thoſe that believe not?

CHAP. V.

Of the Religion, or rather Superstition of the Greenlanders.

§ 35.

THIS brings me to conſider the Religion, or more properly, the Superſtition of this nation. But it is very hard to ſay any thing about it, becauſe they are extremely ignorant, unthinking and credulous, and yet are very various in their opinions, foraſmuch as every one hath liberty to believe any thing or nothing.

Before Miſſionaries came into the country, the Greenlanders were reported to be ſuch groſs Idolaters as to worſhip the ſun, and ſacrifice to the devil, that he

he might forward, or at leaſt not hinder their hunting and fiſhing. This the ſeamen did not learn from any diſcourſe of the Greenlanders, for they underſtood nothing of what they ſaid; but they drew the concluſion from certain circumſtances. They ſaw, that as ſoon as the Greenlanders aroſe in the morning, they went out and ſtood with their faces towards the riſing of the Sun, in deep meditation, in order to diſcover by the look of the hemiſphere, or by the motion of the clouds, whether they had good or bad weather to expect, or even a ſtorm the following day. They do ſo ſtill every morning. The ſailors, not knowing the true reaſon, believed they worſhiped the ſun. Again, others ſaw on ſome forſaken places many quadrangular ſpots laid over with ſtone, and upon one elevated ſtone found ſome cinders, and near it a heap of bare bones. The concluſion was directly made, that the Greenlanders muſt have ſacrificed here; and to whom ſhould they have ſacrificed but to the devil? But the ſeamen had never ſeen the ſummer-habitations of the Greenlanders, which are tents pitched in ſuch quadrangular places, where they dreſs their meat with wood. Thus may people err in their concluſions concerning the conſtitution and religion of others, if they have only ſeen ſome circumſtances without underſtanding them. The Greenlanders have neither a religion nor idolatrous worſhip, nor ſo much as any ceremonies to be perceived tending towards it. Hence the firſt Miſſionaries entertained a ſuppoſition, that there was not the leaſt trace to be found among them of any conception of a Divine Being, eſpecially as they had no word to expreſs him by. When they were aſked, who made the heaven and earth and all viſible things? their anſwer was: *We know not*; or, *we do not know him*; or, *it muſt have been ſome mighty perſon*; or, *things have always been as they are, and will always remain ſo.* But when they came to underſtand their language better, they found quite the reverſe to be true, from the notions they had, though very vague and various, concerning the ſoul and concerning ſpirits; and alſo from their anxious ſolicitude about the ſtate after death. And not only ſo, but they could plainly gather from a free dialogue they had with ſome perfectly

wild Greenlanders, (at that time avoiding any direct application to their hearts, or demanding of them the practice of duties for which they had no inclination) that their anceſtors muſt have believed a Supreme Being, and did render him ſome ſervice, which their poſterity neglected by little and little, the further they were removed from more wiſe and civilized nations, till at laſt they loſt every juſt conception of the Deity. Yet after all it is manifeſt, that a faint idea of a divine Being lies concealed in the minds even of this people, becauſe they directly aſſent without any objection to the Doctrine of a God and his Attributes, except they are afraid of the conſequences of this truth, and ſo *will not* believe it. Only they ſuffer their natural ſluggiſhneſs, ſtupidity and inattention to hinder them from attaining juſt and conſiſtent principles, by a due reflection on the works of creation and on their own timorous forebodings concerning futurity. But ſtill further, ſome of them, though perhaps not all, muſt have had ſome meditations and enquiries in their mind concerning this matter before they ſaw any Miſſionary; at leaſt in their younger years, before family cares were accumulated upon them. This is plain from the following anecdote.

A miſſionary being once in company of ſome baptized Greenlanders, expreſſed his wonder, how they could formerly lead ſuch a ſenſeleſs life void of all reflection. Upon this, one of them anſwered as follows: "It is "true we were ignorant heathens, and knew nothing "of a God or a Saviour; and indeed who ſhould tell "us of him till you came? But thou muſt not ima-"gine, that no Greenlander thinks about theſe things. "I myſelf have often thought: A Kajak with all its "tackle and implements does not grow into exiſtence "of itſelf, but muſt be made by the labour and inge-"nuity of man; and one that does not underſtand it, "would directly ſpoil it. Now the meaneſt bird has "far more ſkill diſplayed in its ſtructure than the beſt "kajak, and no man can make a bird. But there is "a ſtill far greater art ſhewn in the formation of a man, "than of any other creature. Who was it that made "him? I bethought me, he proceeded from his parents,

"and

" and they from their parents. But ſome muſt have
" been the firſt parents; whence did they come?
" Common report informs me, they grew out of the
" earth. But if ſo, why does it not ſtill happen, that
" men grow out of the earth? And from whence
" did this ſame earth itſelf, the ſea, the ſun, the moon,
" and ſtars ariſe into exiſtence? Certainly there muſt
" be ſome Being who made all theſe things, a Being that
" always was, and can never ceaſe to be. He muſt
" be inexpreſſibly more mighty, knowing and wiſe,
" than the wiſeſt man. He muſt be very good too,
" becauſe every thing that he has made is good, uſeful
" and neceſſary for us. Ah did I but know him, how
" would I love him and honour him! But who has
" ſeen him? Who has ever converſed with him?
" None of us poor men. Yet there may be men too,
" that know ſomething of him; O could I but ſpeak
" with ſuch! Therefore (ſaid he) as ſoon as ever I
" heard you ſpeak of this great Being, I believed it
" directly with all my heart, becauſe I had ſo long
" deſired to hear it."

This teſtimony was confirmed by the others with more or fewer attendant circumſtances. As for inſtance, they ſuperadded: " A man is made quite dif-
" ferent from the beaſts. The brutes have no under-
" ſtanding, but they ſerve for food to each other, and
" all for the uſe of man. But man has an intelligent
" ſoul, is ſubject to no creature in the world, and yet
" man is afraid of the future ſtate. Who is it that he
" is afraid of there? That muſt be a great Spirit,
" that has the dominion over us. O did we but
" know him, O had we but him for our friend!"

§ 36.

Therefore the deciſion of the great apoſtle of the Gentiles remains valid, *Rom.* i. 19. &c. *That which may be known of God is manifeſt in them, for God hath ſhewed it unto them, being underſtood by the things which are made; though they became vain in their imaginations, and their fooliſh heart was darkened.* And this propoſition is ſufficiently ſupported not only by the univerſal teſtimony of hiſtorians and travellers, that no nation has ever yet been diſcovered but what had ſome notion of a God,

however obſcure and erroneous it might be; but alſo by what is found in the wild and ſtupid Greenlanders, their divers opinions concerning the *ſoul of man*, and concerning other *greater or inferior ſpiritual eſſences*.

It is true we find ſome Greenlanders, that do not believe that their Soul differs from the vital eſſence exiſting in other animals, or that it lives after death. But theſe are either utterly ſtupid brutal creatures, that are even laughed at by the reſt of their nation; or they are malignant crafty knaves, who ſeek to derive ſome profit from the deluſion.

Others grant, that the ſoul is different from the body, but deſcribe it ſtill ſo material or corporeal, that it can increaſe and decreaſe, is diviſible, can loſe a piece of its ſubſtance and have it reſtored again, nay can even be parted from the body for a time; ſo that many a one upon a long voyage has pretended to have left his ſoul at home, and yet continues briſk and healthy all the while. It is probable they have been miſled into theſe ſtrange abſurdities, partly by a home-ſickneſs, or continually thinking of their native place when abſent from it, and partly by ſuch kind of ſickneſſes as enfeeble, or quite ſuppreſs the faculties of the ſoul for a time.

Some of theſe materialiſts will needs have two ſouls, viz. the Shadow, and the Breath of a man; and imagine that in the night the volatile ſhadow elopes from the body, and wantons about a hunting, dancing, viſiting, and ſo on. The dreams of the Greenlanders being very frequent and lively, nay often almoſt inconceiveable, have led them to this whim. This ſect is the beſt ſupport of the angekoks or conjurers, who pretend to the art of repairing a maimed ſoul, of bringing home a loſt or fugitive one, and of changing away a ſickly ſoul for the ſound and ſprightly ſoul of a hare, a reindeer, a bird or an infant.

'Tis very likely ſuch Greenlanders may have much the ſame notion, who pretend to believe a Tranſmigration of ſouls; which opinion we diſcovered but lately among them. This ſentiment is particularly propagated by the helpleſs widows, in order to allure the bounty of parents by impoſing on their credulity; for

for inſtance, a widow will tell a father, that the ſoul of her deceaſed child is flown into his ſon, or the ſoul of his deceaſed child has taken up its reſidence in one of her children. Accordingly the father (in the latter caſe) is ſtudious to ſhew kindneſs to the ſuppoſed ſoul of his child, or (in the former) believes himſelf to be very nearly related to the widow.

But the moſt ſenſible Greenlanders maintain, that the ſoul is a ſpiritual eſſence, quite different from the body and all material ſubſtances, that it needs no corporeal nouriſhment, and though the body corrupts in the earth, the ſoul ſurvives after death, and muſt have another kind of nutriment, but what that is, they know not. The Angekoks, who pretend to have viſited frequently the realm of ſouls, deſcribe the ſoul as pale and ſoft, and that if any one would graſp it, he feels nothing, becauſe it has no fleſh and bone.

§ 37.

Hence it is eaſy to conjecture what conceptions they form to themſelves of the *future ſtate*. In general they imagine it to be a better ſtate than this temporal life, and they believe that it never ends. But they differ very much in their ſentiments about the ſite and circumſtances of the place.

As the Greenlanders acquire the moſt and beſt of their ſuſtenance from the boſom of the ſea, therefore many or moſt of them place their *elyſium* in the abyſſes of the ocean, or the bowels of the earth, and think the deep cavities of the rocks are the avenues leading to it. There dwells Torngarſuk and his mother; there a joyous ſummer is perpetual, and a ſhining ſun is obſcured by no night; there is the fair limpid ſtream, and an exuberance of fowls, fiſhes, reindeer, and their beloved ſeals, and theſe are all to be caught without toil, nay they are even found in a great kettle boiling alive. But to theſe ſeats none muſt approach, but thoſe that have been dextrous and diligent at their work, (for this is their grand idea of virtue) that have performed great exploits, have maſtered many whales and ſeals, have undergone great hardſhips, have been drowned in the ſea, or died in childbed.

Hence

Hence it is obvious, that they had formerly a tradition that good would be rewarded. But to proceed; the diſembodied ſoul does not enter daneing into the Elyſian fields, but muſt ſpend five whole days, and ſome ſay longer, in ſliding down a rugged rock, which is thereby become full of blood and gore. I cannot ſay whether the ground of this fable was a notion of the purgation of the ſoul; or only in general, that one is to paſs *per aſpera ad aſtra*. Thoſe unfortunate ſouls that are obliged to perform this rough journey in the cold winter, or in boiſterous weather, are peculiar objects of their pity, becauſe they may be eaſily deſtroyed on the road; which deſtruction they call the ſecond death, and deſcribe it as perfect extinction; and this is the moſt dreadful conſideration of all to them. Therefore during theſe five days or upwards, the ſurviving relations muſt abſtain from certain meats, and from all noiſy work (except the neceſſary fiſhing) that the ſoul may not be diſturbed in its perilous paſſage, or even periſh. Hence it might be ſuppoſed, that their anceſtors perhaps offered ſome oblations for the departed ſouls of their relations; At leaſt this is quite diſcernible, that the ſtupid Greenlanders, as well as the ſenſible ancient Heathens, conceive a horror at the thoughts of the entire annihilation of the ſoul.

Others, that are more charmed with the beauty of the celeſtial bodies, ſoar beyond the rainbow, to the loftieſt ſky to ſeek their paradiſe there; and they imagine the flight thither is ſo eaſy and rapid, that the ſoul reſts the very ſame evening in the manſion of the Moon, who was a Greenlander, and there it can dance and play at ball with the reſt of the ſouls; for they interpret the Northern Lights to be the dance of ſportive ſouls. There the ſouls are placed in tents round a vaſt lake, where fiſh and fowl abounds. When this lake overflows, it rains upon the earth, but ſhould once the dam break, there would be a general deluge.

But the firſt of the ſects maintain, that none but the worthleſs, lazy wretches aſcend up into this aerial void, and find there a great famine of all things, for which reaſon the ſouls are exceeding meager, weak and languid,

languid, especially as they can have no repose, on account of the rapid rotation of the heavens. That wicked people, and witches especially, are to be banished hither, and they will be so infested with ravens, that they will not be able to keep them off their hair. But the last sect think, they know their destiny better; they shall associate with a group of souls like themselves, and shall feed upon nothing but seals heads, which will never be consumed.

The wiser Greenlanders, that look upon the soul to be a spiritual immaterial essence, laugh at all this, or say, if even there should be such a material luxuriant paradise, where the souls of the Greenlanders could entertain themselves with hunting, still it can only endure for a time. Afterwards the souls will be certainly conveyed to the peaceful mansions. But they know not what their nourishment or their employ will be there. On the other hand they situate their hell in the subterraneous regions, which are devoid of light and heat, and filled with perpetual terror and anxiety. This last sort of people lead a regular life, and refrain from every thing that they think is evil.

§ 38.

Those that know what absurd notions the antient wise Heathens had of the Soul and the future State, will not so much wonder at the senselessness of the Greenlanders, but will rather acknowledge here and there a sagacity, beyond what we can trace in them in other respects. I take these to be the small remains of the truths of the Patriarchal Religion, which tradition has propagated down to posterity; but the further succeeding generations removed from their first dwelling, and also from other civilized nations, the more were these truths disregarded and forgot, or veiled and adulterated with new additions. If we read the accounts which have been given of the most northerly American Indians and Asiatic Tartars, we find a pretty great resemblance between their manner of life, morals, usages and notions, and what has been said above of the Greenlanders; only with this difference, that

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the further the ſavage nations wandered towards the north, the fewer they retained of their ancient conceptions and cuſtoms. As for the Greenlanders, if it be true (as is ſuppoſed) that a remnant of the old Norway-chriſtians incorporated themſelves and became one people with them; the Greenlanders may thence have heard and adopted ſome of their notions, which they may have new-modelled in the coarſe mold of their own brain.

We find the like mutilated mangled traditions among them concerning the Creation of the world, its laſt End, and Noah's Flood; many of which don't ſound more incongruous, but are as contradictory to each other, as the notions of the Greeks in the fabulous ages of the world. Give me leave to introduce ſome of them. They call the firſt Man *Kallak*, and ſay he ſprung out of the earth, and ſoon afterward his Wife ſprung from his thumb, and from this pair all mankind proceeded. There are many that aſcribe the origin of all things to this man. The woman is ſaid to have brought death into the world, by ſaying: *Let theſe die to make room for their poſterity.* As for the origin of the Europeans, they ſay, that a Greenlandiſh woman was once delivered of ſome *kablunæt* (ſo they call the Europeans) and ſome dogs, which devoured their father. Afterwards one of the *kablunæt* mocked a Greenlander becauſe he could ſhoot no birds; the Greenlander, to ſhew that his arrow was not ſuch a fooliſh wanderer, ſhot the ſcorner dead; this enkindled a war between them, in which the Greenlanders conquered at laſt, and extirpated all foreigners. This points to the deſtruction of the old Norwegians, upon whom they caſt that odium, to aſcribe their origin to dogs metamorphoſed into men. They ſay, fiſhes were produced by a Greenlander's taking the ſhavings of a tree, drawing them between his legs, and caſting them into the ſea.

Almoſt all heathen nations know ſomething of Noah's Flood, and the firſt miſſionaries found alſo ſome pretty plain traditions among the Greenlanders; namely, that the world once overſet, and all mankind, except

cept one, were drowned; but some were turned into fiery spirits. The only man that escaped alive, afterwards smote the ground with his stick, and out sprung a woman, and these two re-peopled the world. As a proof that the deluge once overflowed the whole earth, they say that many shells, and relics of fishes, have been found far within the land where men could never have lived, yea that bones of whales have been found upon a high mountain.

They cannot have much notion of the End of the World, and the Resurrection of the body. Some assert that the soul stays five days by the grave where the body lies; then the person rises again, and seeks his maintenance in the other world, so as he did in this. Therefore the hunting implements of the deceased are deposited by his grave. But as the more considerate Greenlanders have seen, that both the body and the hunting instruments lieupon the place and rot, they believe nothing of this and knownothing of that resurrection which is true. Yet some few have uttered the following hints towards it, which are the more worthy of notice, because they contain at the same time some trace of a supreme Being. They say, that in distant future periods, when all mankind shall have died and be extinct; the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water. Then a wind shall blow the clean-washed dust together, and replace it in a more beautiful form than ever. From that time there will be no more bare and barren rocks, but the whole will be a level champaign, overspread with verdure and delight. The animals will also rise and reanimate in vast abundance. But as for men, *Pirksoma*, i. e. He that is above, will breath upon them, and they shall live. But they can give no account who he is, that is above*.

§ 39.

Besides the soul of man, the Greenlanders speak of other *superior* and *inferior* Spirits, which have some similitude to the major and minor gods of the ancient

* *P. Egede*'s Continuation, p. 79.

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heathens. There are only two of the first rank, a good spirit and a bad one. They call the good spirit *Torngarsuk*. This is the oracle of the Angekoks, to whom they feign to have made many a pilgrimage in his subterraneous happy mansions, in order to confer with him about diseases and their cure, about good weather, and such momentous matters. They don't all agree about his form or aspect. Some say he has no form at all; others describe him as a great bear; or as a great man with one arm; or as small as a finger. He is immortal, and yet might be killed, if any one breaks wind in a house where witchcraft is carrying on. The other great but malignant spirit, is a nameless female. They differ in opinion, whether she is *Torngarsuk*'s wife or his mother. But the northern Greenlanders believe that she is the daughter of the mighty Angekok, that rended Disko island from the main-land near Baal's river, and towed it near 200 leagues northward. This infernal Proserpine dwells under the sea in a great house, where she can detain in captivity all the animals of the ocean by her magic power. In the oil-jar under her lamp, the sea-birds swim about. The portals of her palace are guarded by fierce and rampant seals. Yet 'tis often left to the defence of a great dog, that never sleeps longer than the twinkling of an eye, and therefore can rarely be surprised unawares. When a dearth befalls them at sea, an Angekok must undertake a journey thither, but he will be well paid for it. His torngak, or familiar spirit, having previously well instructed him, conducts him first through the earth or sea. Then he passes through the kingdom of souls, who all live gloriously. Afterwards he comes to a horrible abyss or vacuum, over which a small wheel, as smooth as ice, whirls round with great velocity. Being happily got over this, the torngak conveys him by the hand along a rope stretched over the abyss, and then through the centry of seals into the palace of the tartarean fury. The instant she espies the obtruding visitants, she shakes herself and foams with wrath, and makes efforts to set fire to the wing of some seafowl, which could she effect, the poisonous stench would oblige the suffocated Angekok and Torngak to

surrender

ſurrender themſelves her priſoners. But theſe heroes ſeize her before ſhe can emit the effluvia of her helliſh incenſe, drag her about by her hair, and deſpoil her of her filthy appendant ſpells, which by their occult power detained the ſea-animals. The inchantment being diſſolved, the captive creatures directly aſcend to the ſurface of the ocean, and the champion alſo enjoys eaſe and ſafety on his way back.

But the Greenlanders don't pay much regard to this female phantom, becauſe there is ſo much rage and malevolence in her, and ſhe ſo often occaſions them ſcarcity of proviſions, trouble and expence. Yet they do not look upon the goddeſs to be ſo bad neither, that ſhe would torment mankind and make them miſerable for ever; neither is her caſtle repreſented as a hell, but as a glorious place. Yet ſhe deſires no one's company. But on the other hand they ſpeak very honourably of Torngarſuk, and though they do not count him to be the author and creator of all things, yet they wiſh to go to him after death, and partake of his affluence. Therefore many, when they hear of God and his omnipotence, are readily led to the ſuppoſition, that probably we mean their Torngarſuk. However, in general they look upon him only as other heathens have done their Jupiter, Pluto, and ſuch other ſuperior gods, who ſtill were not thought to be the ſupreme God, from whom all things derive their being *. Only they render him neither honour nor worſhip any farther. They think he is too benign to demand their offering or bribe; except you can trace the ſhadow of an offering in a cuſtom of the Greenlanders to lay a piece of blubber, or any ſort of ſkins, or above all a piece of fleſh from the firſt reindeer they ſhoot, near a great ſtone. Yet they can aſſign no other reaſon for

* The word itſelf ſeems to intimate, that they antiently regarded him as God. They call the ſoul *tarnget*, any other ſpirit *torngak*; and *Torngar-ſoak* ſignifies a great ſpirit, inſtead of which they ſay *Torngar-ſuk*. The Indians in America call the Divine being the *great ſpirit*, in oppoſition to the Manitu or inferior ſpirits, who take up their reſidence in various creatures, even thoſe that are inanimate, and all theſe ſpirits are honoured by the Indians.

this

this practice, but that their forefathers did the ſame, that they might be ſucceſsful in their labours.

§ 21.

No one but an Angekok can be admitted to an audience of theſe great ſpirits; but other folks have enough to ſay of the petit ſpirits who reſide in all the elements.

They report that there is in the air an Innua or proprietor, whom they call *Innerterrirſok*, i. e. one that forbids; becauſe he bids the Angekoks to tell the people what they muſt forbear if they would be ſucceſsful. Their *Erloerſortok* alſo inhabits the air, and lies in wait for the ſouls as they aſcend upwards, to take out their bowels, and devour them. They paint him full as meager, dark, ſullen, and ſavage as Saturn. The *Kongeuſetokit* are nereids, or ſpirits of the ocean, that ſeize and devour the foxes when they come to catch fiſh on the ſtrand. The *Ingnerſoit* are ignipotent or ſalamandrine ſpirits, that inhabit the clefts of the rocks by the ſea-ſide, and are often ſeen like the *ignis fatuus*. They ſay, they were the inhabitants of the earth before the deluge; and when the globe turned upſide down into the waters, they were metamorphoſed into flames, and ſheltered themſelves in the cliffs. They charge them with ſtealing men frequently off the ſtrand to get comrades, but they are however very kind to them. The *Tunnerſoit* and *Innuarolit* are ſpirits of the mountains; the firſt are giants four yards high, and the laſt pygmies but a foot tall, but very expert however. Theſe pygmies are the maſters forſooth that have taught us Europeans our arts. On the other hand the *Erkiglit* have a face like a dog's head: They are martial ſpirits, and inhuman foes to mankind; however they only inhabit the eaſt-ſide of the land. Perhaps the riſe of this was ſome badge of ignominy patched upon the remnant of the Norwegians. *Sillagikſartok* is a mighty Æolus that preſides on fields of ice, and ſends good weather. Freſh water has alſo its proper *genii*. Therefore when the Greenlanders come to an unknown fountain, an angekok or the eldeſt man muſt

must drink first, to deliver it from any evil spirit. If people, especially women that have small children, or are mourners, grow sick after eating certain food, then the *nerrim-innuet*, *i. e.* those that harbour in eatables, must bear the blame, because they entice them to eat contrary to the rules of abstinence. The sun and the moon have also their tutelary residents, who were once men. Nay the very air is a vital essence, that may be kindled to anger by untoward actions, but yet is kind enough to admit petitioners to ask its counsel. It is to be hoped those gentry at least will not wonder at this, who follow the religion of the wise Chinese, or the present new European dialect, to call upon the *heavens* to be their witness or to bless them. And would a clever genius take the trouble to improve it, perhaps the Greenland superstition might gain the preference of the Greek and Latin mythology; at least I am certain it would not turn out so obscene.

The Greenlanders have also enough to tell us about spectres, and they think that all monstrous births are afterwards metamorphosed to such scare-crows, that frighten away the seals and the fowls. None but the Angekoks can see such an apparition or *Angiak*, and catch it in the air. But they must go upon this hunt with their eyes blinded, and when they have seized it, they tear it to pieces, or even eat it up.

They also believe apparitions of the ghosts of the departed; this is evident from a little story in *Capt. Egede's Continuation*, p. 74. That a boy who was playing with other boys on the plains in broad day, was taken hold of by his mother, who had been buried in that place, and addressed with the following words among others: "Do not be frighted, I am thy mother, and love thee. "Thou wilt live with strange people, who will in-" "struct thee concerning him who made heaven and earth, "*&c.*" This the boy himself told the Missionary, after he came to live in his house and had been baptized, and others confirmed the notion.

§. 41.

If a Greenlander will be an *Angekok*, i. e. a sorcerer or diviner, he must procure one of the above-mentioned

ſpirits of the elements for his *Torngak* or familiar ſpirit. They tell marvellous tales of the procedure at their inſtalment, to win the appearance and reputation of a real *converſe* with ſpirits. And indeed this ſame reputation is the principal aim of their magic ſtudies. The Greenlander muſt retire from all mankind for a while into ſome ſolitary receſs or hermitage, muſt ſpend the time in profound meditation, and call upon Torngarſuk to ſend him a torngak. At length, by abandoning the converſe of men, by faſting and emaciating the body, and by a ſtrenuous intenſeneſs of thought, the man's imagination grows diſtracted, ſo that blended images of men, beaſts and monſters appear before him. He readily thinks theſe are real ſpirits, becauſe his thoughts are full of ſpirits, and this throws his body into great irregularities and convulſions, which he labours to cheriſh and augment. Some of them are devoted to this art from their youth, diſtinguiſhed with a peculiar dreſs, and inſtructed by ſome celebrated maſter, and by this means the initiation coſts them leſs trouble. But many ſay they muſt ſit upon a great ſtone, call upon Torngarſuk, and tell him their deſire. When he makes his appearance, the pupil is terrified, dies, and continues dead for three days. Then he comes to life again, and gets his torngak, who inſtructs him in all wiſdom and ſkill according to his deſire, and alſo conducts him both to heaven and hell in a little time.

But this excurſion cannot be performed before autumn. Yea the way is ſhorteſt of all in winter, when the nights are longeſt (for it muſt always be dark for this work of darkneſs) and when the rainbow, which they count the firſt heaven, preſents itſelf in the greateſt vicinity to the Earth. Firſt the devotee drums a while, making all manner of diſtorted figures, by which he enervates his ſtrength, and works up his enthuſiaſm. Then he goes to the entry of the houſe, and there gets one of his pupils to tie his head between his legs, and his hands behind his back with a ſtring; and then all the lamps in the houſe muſt be put out and the windows ſhut up. For no one muſt ſee the interview between him and the ſpirit, no one muſt ſtir, not ſo much as to

ſcratch

ſcratch his head, that the ſpirit may not be hindred, or rather that he may not be detected in his knavery. Therefore there is no going to heaven by any means in broad day-light. But to proceed; after he has begun to ſing, in which all the reſt join with him, he begins to ſigh and puff and foam with great perturbation and noiſe, and calls out for his ſpirit to come to him, and has often great trouble before he comes. But if the ſpirit is ſtill deaf to his cries, and comes not, his ſoul flies away to fetch him. During this dereliction of his ſoul, he is quiet, but by and by he returns again with ſhouts of joy, nay with a certain ruſtling, ſo that a perſon who was ſeveral times preſent, aſſured me, that it was exactly as if he had heard ſeveral birds come flying firſt over the houſe, and afterwards into it. But if the Torngak comes voluntarily, he remains without in the entry. There our angekok diſcourſes with him about any thing that the Greenlanders want to know. Two different voices are diſtinctly heard, one as without, and another as within. The anſwer is always dark and intricate. The hearers interpret the meaning among themſelves, but if they cannot agree in the ſolution, they beg the Torngak to give the Angekok a more explicit anſwer. Sometimes another comes who is not the uſual torngak, in which caſe neither the angekok nor his company underſtand him. Then the anſwer is obliged to be developed in the ſame manner as the Delphian oracle was formerly, and thus the angekok gets an evaſion to ſave his honour if his prediction is not accompliſhed.

But if his commiſſion extends ſtill further, he ſoars aloft with his torngak on a long ſtring to the realm of ſouls, where he is admitted to a ſhort conference with the *Angekut poglit*, i. e. the fat or the famous wiſe ones, and learns there the fate of his ſick patient, or even brings him a new ſoul back. Or elſe he deſcends to the goddeſs of hell, and ſets the enchanted creatures free. But back he comes preſently again, cries out terribly, and begins to beat his drum; for in the mean time he has found means to diſengage himſelf from his bands, at leaſt by the help of his ſcholars; and then, with the air of one quite jaded with his journeys, tells a long

ſtory of all that he hath ſeen and heard. Finally he tunes up a ſong, and goes round and imparts his benediction to all preſent by a touch. Then they light up the lamps, and ſee the poor angekok wan, fatigued and harraſſed, ſo that he can ſcarce ſpeak.

It is not every Greenlander that ſucceeds in this art, and if a man drums ten times in vain for his torngak, he muſt reſign his office. But if he practiſes his magic for a certain time with good effect, he may be advanced to an angekok poglik. In this caſe he muſt lie in a dark houſe, but without being bound neck and heels. Firſt he makes his deſire known by ſinging and drumming; if torngarſuk counts him worthy (for not all attain this honour) a white bear comes and drags him by his toe into the ſea, where he is devoured by this ſame bear and a ſea-lion. But a little while after they ſpue him out again into his former dark place, and his ſpirit comes up again out of the earth and re-animates the body. Then you have a compleat archmagician.

§ 42.

This is ſo very coarſe, that the fraud betrays itſelf. The miſſionaries have alſo pointed it out to the Greenlanders quite plain on many occaſions: but they have never found any adequate ground to charge theſe poor people with a real dealing with ſatan. Neither ought they all in the lump to be pronounced mere jugglers. There are ſome ſenſible ingenious perſons among them, though their number is but ſmall; others are real phantaſts, to whom ſomething uncommon may have happened; but the moſt are bare-faced deceivers.

The ſenſible ones, whom we might call wiſe men, or genuine angekoks, (for the word implies almoſt as much, as a great and wiſe man *) theſe, I ſay, have acquired a certain knowledge of nature, partly from the inſtructions of their predeceſſors, and partly through their own reflections and experience, from which they may draw a pretty good concluſion about the variation

* *Angekau*, or as the ſouthlanders pronounce it *Angekabk*, ſignifies, "he is very great;" and *Angejokait* denotes, the anceſtors.

of

of the weather, or a good or bad fishery, and consequently can advise people how to proceed in this and the other case. Their regimen with the sick is the same; they mean no other but to chear up the patient, though Legerdemain is the principal ingredient in the cordial; and as long as they themselves have any hopes of a recovery, they will do their best to cure them, mostly by a diet, that indeed is not so very ridiculous in many respects. And as their good understanding and conduct raises them to such repute, that others regulate themselves by them, they may be characterized as the virtuosos, philosophers, physicians and moralists of the Greenlanders, as well as their diviners.

When Europeans talk solidly with such soothsayers, they deny the apparition or conversation with spirits, and all the prodigies connected with it; but they alledge the traditions of their progenitors, who however are affirmed to have had revelations, and to have performed extraordinary cures, which were mostly of the sympathetic kind. They confess they were obliged to pretend certain visions, and to make portentous gesticulations, to raise their credit among the simple people, and to give weight to their prescriptions.

Yet there are many, and even some that have renounced both their heathenish infidelity and these impostures with it, who yet maintain, that they have often fallen into such a state as if they had been besides themselves, and then certain images have arisen before them which they then took to be revelations, but afterwards they seemed to them like a dream.

The force of imagination may certainly produce all sorts of strange operations. Many of the Greenlanders are very apt to dream, and often dream of things that never came into their mind before, as lively as if they had seen or heard them. Nor is it to be denied, that the father of lies may have a hand in their legerdemain, to procure credit for these whom he may use as his servants, and to befool the poor people. Therefore the baptized Greenlanders, even those that have been angekoks themselves, persist in it, that the greatest part is indeed delusion, but that yet some interposition of

ſpirits is alſo mixed with it, ſomething which they now abhor, but cannot deſcribe.

But the greateſt part are mere deceivers, who practiſe all manner of quackeries and impoſtures, giving out that they can take diſeaſes off or lay them on, that they can enchant or diſſolve the ſpell of the enchanted arrow, that they can call bleſſings down, can chaſe the ſpectres away, and many feats beſides. This they do to make their name formidable, and to extort good pay for the good and even the evil that they do. If they have to do with a ſick patient, they muſt mutter ſomething over him, and blow upon him, to cure him; or they muſt fetch and implant a healthy ſoul in him; or perhaps only predict whether the patient will recover or die. In this laſt caſe they tie a ſtring about his head and run a ſtick through the ſtring, by which they can lift up his head and let it fall again. If the head is light, it is good news, the man will grow well; but if his head is heavy, alas, he muſt die. In the ſame wonderous way they pretend to find out whether a man, that is not come home from the ſea in due time, is living or dead. They lift up the head of the neareſt relation of the miſſing party with a ſtick; a tub of water ſtands under, and in that mirror they behold forſooth the abſent man either overſet in his kajak, or ſitting upright and rowing. In like manner they cite the ſoul of a man, whom they are bent to do a miſchief to, to appear before them in the dark; they wound him with a ſpear, and the man muſt die a lingering death. The company preſent will pretend to tell you they knew the man's voice.

Such miſchievous wizards, who arrogate the power of doing good, but moſt of doing evil, are called *illiſeetſok*. Many old hags, that have no way elſe of getting a livelihood, take up this profeſſion. One branch of their ſkill is to extract from a ſwollen leg, a parcel of hair or ſcraps of leather; they do it by ſucking with their mouth, which they had before crammed full of ſuch ſtuff.

Such bunglers have at length brought the whole art into great diſrepute, eſpecially ſince the miſſionaries have detected ſo many inſtances of their roguery, and laid

laid them bare before the eyes of the heathens; so that more than once, one of the heathens themselves hath been bold enough to lay hold of the Angekok during his pretended tour to hell, and to throw him out of the house as a cheat. And yet notwithstanding all this, because they imagine they have frequently observed, that the divinations of the right Angekoks have been verified, and that many a patient over whom they have practised their occult art, has recovered, and as they have had room, where the cure has failed, to charge it on the ambiguity of the oracle, or else that the cure was counteracted by the noxious witchcraft of one of the Illiseetsok; and as these last, when they are brought out to suffer death, are too stiff to confess that they are either deceivers or deceived, but die as martyrs to the cause of juggling; on account of all this, the angekoks are still in such credit with the greatest part of the heathens, that, though they mock at their illusions, yet they strictly conform themselves to their prescriptions, though frequently ridiculous enough, for they think, if it does no good, it can do no harm.

§ 43.

Their prescriptions refer either to diet, or to certain amulets. Those of diet concern the healthy as well as the sick. For when any one dies, those that are well must abstain from some kinds of food and from some sorts of labour, and the cloaths in which they touched the dead must be cast away. The women in child-bed have especially very much to observe. They dare not eat in the open air. No one else must drink out of their cup, nor light a match at their lamp, nor must they themselves boil any thing over it for a long time. They must first eat fish and then flesh, and even this must be of the husband's catching. The bones must not be thrown out of the house. The man must do no work, nor carry on any dealings, except the necessary fishing, for several weeks, and the reason of all this is, that the child may not die; though it may be easily seen that the first inventors of this abstemiousness, had an eye to the conveniency and preservation of the feeble mother.

Such kinds of forbearance from meat and work are alſo preſcribed to a ſingle woman, in caſe the ſun or moon (though we ſhould rather call it a bird flying by) ſhould have let any uncleanneſs drop upon her; otherwiſe ſhe might be unfortunate, or even be deprived of her honour or life. Nay the torngak of the firmament might be provoked to anger on her account, and vent it in ſtormy weather. If the men ſell a whole ſeal, which they dare not do the firſt day, they will keep back the head, or ſomething of it, if it be but a few briſtles from its beard, that they may not forfeit their luck.

They are ſo different in the amulets or charms they hang on people, that one laughs at another's. Theſe powerful preventives conſiſt in a bit of old wood hung round their neck, or a ſtone, or bone, or a beak or claw of a bird, or elſe a leather ſtrap tied round their forehead, breaſt or arm.

Theſe myſterious relics are to guard them from ghoſts, from diſeaſes and from death; they are to enſure their good fortune, and above all to prevent the children from loſing their ſouls by thunder or other frights. By hanging a rag of the European cloths or their old ſhoes about the children, they imbibe ſomething of the European ingenuity and abilities. They like particularly to have the Europeans blow upon them. When they go upon the whale-fiſhery, they muſt not only be all clean dreſt, but all the lamps in the tent muſt be extinguiſhed, that the ſqueamiſh whale may not take a diſguſt. The boat muſt bear a fox's head in front, and the harpoon be furniſhed with an eagle's beak. In the reindeer chaſe, they throw a piece of fleſh to the ravens. The heads of the ſeals muſt not be fractured, nor muſt they be thrown into the ſea, but be piled in a heap before the door, that the ſouls of the ſeals may not be enraged, and ſcare their brethren from the coaſt, or, if you pleaſe, that every one may have ocular demonſtration that a man lives within, who has a table well furniſhed. They like to faſten to their kajak a model of it with a little man holding a ſword in his hand; or only a dead ſparrow or ſnipe, or a bit of wood, ſtone, ſome feathers, or hair, that they may not overſet; although

thoſe chiefly are loſt, that had armed themſelves moſt in this manner againſt it, but only were unſkilled or timorous, or relied ſo much on their ſuperſtitious preſervatives, that they ventured beyond their power. But you are particularly told, that there reſides a great virtue in the fox's teeth and the eagles talons to extract all noxious humours out of the limbs. But ſay, ye poliſhed nations, have ye none among you that ape the Greenlanders? are ſuch kind of cures quite out of uſe among you? However, many of the Greenlanders pendants are intended purely for ornament: and ſome of them bind a ſtring round the arms or legs of their children, to ſee how they grow.

CHAP. VI.

Of the Sciences of the Greenlanders.

§ 44.

BEFORE I ſpeak of their ſcanty knowledge in aſtronomy, phyſic and chronology, I will gratify the linguiſt with a little ſketch of the Greenland language.

It contains ſome few words that may claim kindred with the Norwegian tongue, and theſe perhaps are the relics of the old Norwegians; but excepting theſe, it has no affinity either in etymology, declenſion or ſignification, with any of the Northern, Tartarian, or Indian languages, as far as they are known to us. But we muſt except the language of the Eſquimaux in Terra-Labrador, who ſeem to be one people with the Greenlanders.

The pronunciation, in which the northern and ſouthern Greenlanders ſenſibly differ, is very difficult to an European, becauſe the *r* is ſounded very guttural, and is often uttered like *ch* or *k*; and the many terminations in *k* and *t* make it very unpleaſant to the ear. The great number of polyſyllables (for they have very few monoſyllables)

ſyllables) and eſpecially of repeatedly-combined words, makes the language exceſſive intricate, ſo that a perſon who can read it readily, is already half-learned in it. Yet notwithſtanding all this, the language is not ſo raw and incompleat as we might expect from ſuch an unrefined people. One might rather entertain the conjecture, that they muſt have had ſome judicious clear heads to reduce their tongue to ſuch an artful and pretty rule. For in the firſt place, 'tis ſo rich in words for thoſe things that the Greenlanders have to think or ſpeak about, that, like the Chineſe Tartars, they have a proper word for every thing or action, if it requires the leaſt diſtinction*. They can ſay a great deal with few words, without being unintelligible. But, on the other hand, they have no words at all for ſuch things, as they could not hitherto know or revolve in their thoughts; for inſtance, for religion, morality, arts, ſciences, and abſtract ideas.

Secondly, the words are varied and declined with ſuch different modifications, yet according to a fixed rule with few exceptions, and are attended with *affixa* and *ſuffixa*, far more than the Hebrew, that the language is not only graceful and pretty, but plain and unequivocal. And thirdly, (as hinted already) they join many words together, ſo that, like the North-Americans, they can expreſs themſelves very conciſe and yet ſignificant. But this very quality creates ſo much difficulty to a foreigner, that he muſt apply to it ſeveral years, before he can throughly underſtand the Greenlanders, and ſpeak fluently with them; and after all, he will never advance ſo far, as to be able to expreſs himſelf ſo eaſily, elegantly and emphatically as the natives.

The following obſervations on the ſeveral parts of ſpeech, may illuſtrate the ſubject.

Some of our letters they have not, and they never begin a word with B, D, F, G, L, R, or Z. They

* *Hiſtoire generale des Voyages*, p. 333. Thus they name every claſs of animals of the ſame ſpecies, according to their age, ſex and form, with a peculiar name; further, every ſpecies of fiſh muſt have its proper verb to expreſs what we would call in general, to fiſh.

ſeldom

ſeldom join many conſonants together, and never at the beginning of a ſyllable. Therefore in pronouncing a foreign name they leave out the above-mentioned letters, and divide thoſe that are put together, for inſtance, they ſay *Eppetah* inſtead of Jephtha, *Peteruſſe* inſtead of Petrus. On the other hand they fetch the *r* ſo deep out of the throat, that it ſounds as if they had ſome conſonants which we could not utter. They have alſo ſome diphthongs that are hard for us to ſpeak after them. The letters are never tranſpoſed, but are often altered for the ſake of euphony, eſpecially by the women, who have a peculiar fondneſs for the termination *ng*. The accent muſt be laid on the proper ſyllable, which moſtly falls to the ſhare of the laſt; if this rule is not obſerved, your words may be taken otherwiſe, nay quite different from what your meaning was. It is alſo neceſſary to be obſerved, that the Greenlanders, and eſpecially the women, accompany many words, not only with a particular accent, but alſo with miens and winks, and whoever doth not take good notice of this, may eaſily miſtake their meaning. For inſtance, if they aſſent with pleaſure to what you ſay, they ſuck the air down their throats with a certain noiſe. If they put the negative with contempt or abhorrence, they wrinkle their noſe and make a little ſound through it. And if they are not in good humour, you muſt underſtand them more by their geſtures than their words.

They have but few nouns adjective, and thoſe they have are moſtly participles; they are placed after the ſubſtantive, and the ſubſtantive always begins the ſentence. Subſtantives, as well as verbs, have ſingular, dual and plural numbers, but no genders, and they want no article. The dual and plural are formed according to the different termination of the word, with few exceptions. For inſtance,

	Sing.	Du.	Plur.
a.	*Nuna.*	*Nunæk.*	*Nunæt*, Land.
ak.	*Norrak.*	*Norrek.*	*Norret*, Calf.
gak.	*Nallegak.*	*Nallekek.*	*Nalleket*, Lord.
rak.	*Ujarak.*	*Ujarkek.*	*Ujarket*, Stone.
ak purum.	*Ajaupiak.*	*Ajaupirſek.*	*Ajaupirſet*, Staff.

e. Allerſe. Allerſik. Allerſit, Stocking.
ek. almoſt the ſame, yet with many exceptions.
bik. Iglerbik. Iglerbek. Iglerbeet, Cheſt.
o & u. Iglo. Igluk. Iglut, Houſe.
ut. Angut, Angutik. Angutit, Man or male perſon.
uk. Innuk. Innuk. Innuit, Man or human creature.
ok. Okiok. Okiuk. Okiut, Winter, or the year.
et. Aket. Aketik. Aketit, Glove.
eit. Auleit. Auleiſik. Auleiſit, Gun.

Collective nouns have only the plural, and end in *it*, as *Umiarſoit*, ſhip; *Igloperkſuit*, city, *i. e.* a collection of many houſes.

The declenſions are eaſy. The genitive only gets at the end a *b*, or if a vowel follows, an *m*, either by addition or change; and the reſt of the caſes get a preposition affixed to them.

The nouns may be very much varied, for inſtance, into diminutives, as *nuna*ngoak, a little land; into augmentatives, as *nuna*rſoak, a great land; alſo with an odious or an agreeable ſignification, as, *iglu*piluk, a bad houſe, *iglo*pilurkſoak, a great bad houſe. They alſo coin many denominatives and verbals; nay they compound a piece of a verb with a noun, in order to make new nouns for greater clearneſs.

The ſeparate pronouns, out of which the affixa are made, are:

Uanga, I,	*Iblit*, thou,	*Oma*, he.
Uagut, we,	*Illiwſe*, ye,	*Okkoa*, they.

The dual is diſtinguiſhed by *k*.

They have beſides ſome pronouns interrogative, and many demonſtrative, as well with as without ſuffixa.

The pronouns are not placed before the word, but one or two of its letters are tacked to it behind, and in different ways according to the different numbers. I will only ſubjoin the ſingular.

Nuna,	land.
*Nuna*ga,	my land.
*Nun*et,	thy land.
Nunà,	the land of him *(terra ejus)*.

*Nuna*ne,

*Nuna*ne, his land *(terra ſua)*.
*Nuna*rput, our land.
*Nuna*rpuk, the land of us two.
*Nuna*rſe, your land.
*Nuna*rſik, the land of you two.
Nunæt, the land of them *(illorum)*.
Nunæk, the land of thoſe two.
*Nuna*rtik, their, and both their, land *(ſua)*.

The diverſity of the termination of a noun makes ſome diverſity in affixing the pronoun poſſeſſive.

The above is an inſtance of a noun when a verb intranſitive follows it without any ſuffix of a pronoun paſſive or poſſeſſive. But if the ſignification is tranſitive, in which caſe the verb gets a ſuffix, *e. g.* "I "love thee, I ſee thee," then the noun with its pronoun will be declined another way, as *nallekab*, the lord or maſter, *nallekama*, my maſter, *nallek*auit, thy maſter, *&c.* (hath beat thee).

They have only five prepoſitions. *Mik*, ſignifies with or through; *mit*, from; *mut*, to; *me*, in or upon; *kut* and *agut*, through and round. In duals, plurals and pronouns, the *m* is changed into *n*. But they are not ſet before the nouns, as they are in other languages, but behind, and theſe again vary in declining, *e. g. nuna*mit, from the land; *nuna*unit, from my land; *nuna*ngnit, from thy land, *&c.* They uſe other affixes to the pronouns demonſtrative, as *taurſoma*, this perſon or thing; *taurſom*inga, from this thing *&c.*

The verbs have been divided into five conjugations, according to their terminations.

1. in *kpok*, as *ermikpok*, he waſheth himſelf.
2. *rpok*, as *mattarpok*, he undreſſeth.
3. *pok*, after a vowel, as *egipok*, he caſts away.
4. *ok* and *vok*, as *pyok*, he gets, and *aſſavok*, he loves.
5. *au*, as *irſigau*, he beholds.

The negative is another termination that goes through every mood and tenſe of every verb; it is expreſſed by *ngilak*, as *ermingilak*, he doth not waſh himſelf.

The third perſon is the radix or root from whence all the other perſons are formed, by affixing the pronoun active, as *ermikpok* he waſheth, *ermikpotit*, thou waſheſt.

They have indeed but three tenſes. The preſent is uſed for the preterimperfect as well as for the preſent, and the preter tenſe is alſo uſed for the preterplu-perfect. The preter tenſe is diſtinguiſhed from the preſent by a *t* or *s*, as *ermikſok*, he hath waſhed. The future is twofold, as *ermiſavok*, he will waſh, *ermigomarpok*, he will waſh ſometime hence.

On the other hand they have ſix moods: the indicative, as *ermikpok*, he waſhes. The interrogative, as *ermikpa?* doth he waſh? The imperative is twofold; one only acts like a mannerly monitor, as *ermina*, pleaſe to waſh; the other as a commander, *ermigit*, waſh thyſelf.

The permiſſive mood, is alſo twofold, the one demands a thing, the other begs permiſſion, as *ermigle*, *erminaunga*, let me waſh. But if the demand is to be inſtantly complied with, an inſerted *i* muſt betoken it, as *ermigile*. And this does not move in conjugating.

The conjunctive, which hath no optative ſignification, but ſupplies the omiſſion of a conjunction, hath alſo a double modification:

1. Cauſal, whereas, becauſe, *&c.* as *ermikame*, becauſe he has waſhed.

2. Conditional, if, provided, *&c.* as *ermikune*, if he waſhes.

The Greenlanders have ſuch an exact rule for diſtinguiſhing the third perſon both ſingular and plural of the conjunctive mood, that there can be no miſapprehenſion when they talk of ſeveral perſons promiſcuouſly. This grammarians call two agents; but there ſhould be a diſtinction even for three. *e. g.* 1. He was angry when he waſhed himſelf. 2. He (A) was angry when he (B) waſhed himſelf. 3. He (A) was angry when he (B) waſhed him (C, another perſon.) The Greenlanders have a way to betoken each of theſe third perſons, only by varying a letter. But 'tis very difficult

for

for a foreigner to attend to all theſe things, and to make himſelf intelligible to them.

The infinitive has a triple modification, and ſignifies for inſtance, 1. To wäſh (me, thee, himſelf, him, *&c.*) as *ermiklune.* 2. Whilſt he waſhes, as *ermikſillune.* 3. Before he waſhes (himſelf, thee, me, *&c.*) as *ermikſinnane*; yet this laſt belongs to the claſs of negatives. But another verb muſt be added, chiefly their *pyok*, which they uſe in numberleſs caſes, much more than the Engliſh their *get* and *do*, and many Germans their *thun*, though it properly ſignifies getting or poſſeſſing: And then this infinitive expreſſes what is denoted by the conjunctive in other languages.

Much reflexion and long practice is requiſite to unravel and arrange all theſe things. And the paradigms of the conjugations are not eaſy to be retained in the memory, though they are regular. For in the firſt place you muſt conjugate through all moods and tenſes with the adjunction of the active pronoun, as well in verbs affirmative as negative, with ſo many variations as may prevent all ambiguity, as:

ermikpok, he waſhes himſelf.
*p*otit, thou waſheſt thyſelf.
*p*onga, I waſh myſelf.
*p*ut, they waſh themſelves.
*p*uk, they two waſh themſelves.
*p*oſe, ye waſh yourſelves.
*p*otik, ye two waſh yourſelves.
*p*ogut, we waſh ourſelves.
*p*oguk, we two waſh ourſelves.

Then every mood and tenſe muſt be inflected with the ſuffixes of the perſons active and paſſive, as:

*ermikp*a, he waſhes him.
*p*et, thou waſheſt him.
*p*ara, I waſh him.
*p*æt, they waſh him.
*p*æk, they two waſh him.
*p*arſe, ye waſh him.
*p*artik, ye two waſh him.

*p*arput,

parput, we waſh him.
parpuk, we two waſh him.

And thus it goes not only through all the ſix perſons of ſingular and plural, as "he waſhes thee, &c. he waſhes them, &c." but the dual muſt alſo be conjugated thro' all the perſons, as, "he waſhes thoſe two, you two, us two;" and beſides, if we reckon all the variations in all the moods, (ſome moods, particularly the conjunctive, being inflected twelve different ways) and in all the tenſes, we ſhall find every verb, both affirmative and negative, to contain 180 different inflexions, all which muſt be kept in the memory.

The participle, which ſupplies the place of an adjective, in the preſent and preterit, is the ſame as the preterit, as *ermikſok*, one who waſhes, or waſhed. In the future they ſay *ermiſſirſok*, he who will waſh.

The Greenlanders have no verbs deponent nor paſſive, but the latter are formed from the active by ſome adjunction. On the other hand, they have a multitude of verbs compounded, ſome with certain particles, which ſeparately have no meaning; others with auxiliary verbs, eſpecially *pyok*; and ſome again with other verbs. The inquiſitive have already diſcovered above a hundred ways wherein they compound two, three, nay five or ſix words, ſo as to paſs for one. There the firſt words are curtailed either at their beginning or end, and the laſt only is conjugated with the ſuffixes of the perſons. For inſtance, *aglekpok*, he writes.

Agleg-iartor-pok, he goes away to write.
Agleg-iartor-aſuar-pok, he goes away haſtily to write.
Aglek-kig-iartor--aſuar-pok, he goes afreſh away haſtily to write.
Aglek-kig-iartor-aſuar-niar-pok, he goes afreſh away haſtily and exerts himſelf to write.

Such complicated verbs are inflected through all the multiplicity of the variations, and they are very much in uſe with the Greenlanders, for it enables them to ſpeak with elegance and brevity at once. A Greenlander that is maſter of his language, can expreſs, with one tenfold-

tenfold-compounded word, the following whole ſentence: "He ſays, that thou alſo wilt go away quickly "in like manner and buy a pretty knife;"

Knife	pretty	buy	go away
Sauig - -	*ik* - - -	*ſini* - - - -	*ariartok*--
haſten	wilt	in like manner	thou alſo he ſays.
aſuar -	*omar* - *y*	- - - - - - - -	*otit* - *tog* - *og*.

Yet I imagine this ſentence may be rather a ſpecimen of their art of combination, than that the Greenlanders can often carry it quite ſo far.

They have ſeveral claſſes of adverbs, like other nations. But their numerals fall very ſhort, ſo that they verify the German proverb, that they can ſcarce count five; however they can make a ſhift with difficulty to mount as high as twenty, by counting the fingers of both hands and the toes of both feet. But their proper numeration-table is five, *attauſek* one, *arlæk* two, *pingajuak* three, *ſiſſamat* four, *tellimat* five.

If they muſt go further, they begin with the other hand, counting upon their fingers; the 6th they call *arbennek*, but the reſt till ten have no other name but again two, three, four, five; they call eleven *arkanget*, and ſixteen *arbarſanget*, and theſe teens they count according to their toes. Thus they muſter up twenty. Sometimes they ſay, inſtead of it, a man, that is, as many fingers and toes as a man has; and then count as many fingers more, as are above the number; conſequently inſtead of 100, they ſay five men. But the generality are not ſuch learned arithmeticians, and therefore when the number is above twenty, they ſay, "it is innumerable." But when they adjoin the thing itſelf to the number, they expreſs many numbers otherwiſe, as *innuit pingaſut*, three men.

They tack their conjunctions to the word behind, as the Latins do their *que*. They have no want of theſe, nor of interjections.

Their ſyntax is ſimple and natural; the capital word ſtands in the front, and the reſt follow in rank according to their importance. Their conjunctives and infinitives create the greateſt difficulty, becauſe they deviate vaſtly in their ſignification from other languages. They

alſo vary from us in negative queſtions and anſwers, e. g. *piomangilatit?* Wilt thou not have this? If you will have it, then you muſt take care to ſay *nagga*, no. But if you will not have it, you muſt ſay: *Ap*, *piomangilanga*, yes, I will not have it.

Their ſtile and way of ſpeaking is not at all hyperbolical, pompous or bombaſt, like the oriental way, which may alſo be perceived in the North-American Indians; but the Greenlanders are ſimple and natural in their ſtyle. Yet they are fond of ſimilitudes, eſpecially after they are become Chriſtians, and this is the moſt ſucceſsful method of inſtilling truth into them, or of their inſtructing one another. They do not make long periphraſes or circumlocutions in their diſcourſes, though they often repeat a thing for ſake of greater clearneſs; nay they frequently ſpeak ſo laconic, that, though they readily underſtand one another, a foreigner ſcarce apprehends them after many years exerciſe.

They have alſo divers figurative ſayings and proverbs, and the angekoks make uſe of expreſſions not only metaphorical, but ſometimes to be taken in a ſenſe quite contrary to the vulgar acceptation, that they may appear to talk learnedly, and may be well paid for unriddling the oracle. Thus a ſtone is the great durity or hardneſs; water, the ſoftneſs; and the womb a bag.

Their poeſy has neither rhyme nor meaſure. They make but ſhort periods; however, they are ſung to a certain time and cadence, and between the ſentences the chorus ſtrikes in with *amnah ajah* :‖: *hey!* repeated ſeveral times.

Tranſlating out of this language would be liable to the ſame inconveniences, as tranſlations are in other languages. The Greenlanders can expreſs themſelves ſo conciſe and neat, that their meaning requires many words to explain it, and after all 'tis done perhaps imperfectly. But there muſt be ſtill more circumlocution in tranſlating into their tongue, eſpecially in matters that are quite unknown to them. In *Anderſon's* appendix to his account, he has given a ſhort dictionary, ſome phraſes, a rule for conjugation, and ſeveral pieces tranſlated; all, done as well as the labour of the firſt

years of the miſſion could attain to, tho' there are alſo many errors of the pen or of the preſs. To gratify thoſe readers that are lovers of languages, I will communicate, as a ſpecimen of a tranſlation perfectly intelligible to the Greenlanders, the middle part of the Apoſtles Creed, with Luther's paraphraſe of the ſame, and a few verſes; and will diſtinguiſh the ſuffixes of the perſons, and the affixes of the prepoſitions, with another type.

Credo ego Jeſum Chriſtum in, Dei
Operpunga Jeſus Chriſtuſmut, Gum
Filium unicum ejus in, Dominum meum in;
Ernetuanut, Nalegauti-nut;
a Spiritu ſancto cum eſſet conceptus,
Annernerub ajunginnerub pimmago,
Virgine a Maria a natus eſt, Pontio
Niviarſiamit Mariamit erniurſok, Pontius
Pilato gubernante paſſus eſt,
Pilatus nalegautillugo anniar-ti-tok,
affixuſque lignum in crucem in,
kikkiek-tortitorlo kerſungmut ſenningarſomut,
mortuus que ſepultus eſt, infernum in,
tokkovlunilo illirſok, Allernut,
exitum non habentes ad, ſe recepit, die
annivekangitſométunnut, pirſok, udlut
tertioque mortuis a ſurrexit,
pingajuænilo Tokkorſonit makkitok,
Cœlum in que aſcendit, omnipotentis Dei
Killangmullo kollartok, ajukangitſub Gum
Patris ſui manu ejus dextra in ſedem capeſſit,
Attatame Tellerpiæt tungane ivkſiauvok,
inde rurſus venire vult, vivoſque
terſanga ama tikki - ytſomar - y ok, Innurſullo
mortuoſque ut judicet eos.
tokkungarſullo ekkartotillugit.

Ita hoc eſt.

Imaipok.

Credo ego, Jeſum Chriſtum Deum meum
Operpunga, Jeſus Chriſtus Gudioluinnartok
æterno a Patre ſuo a natum; Credo
iſſokangitſomit Attatamit erniurſok; Operitidem

itidem et hominem verum natum terra in,
y-ungat*og* *Innuluinnartok*, *erniurſok* *nuna*me,
Virgine a Maria a, Dominum meum eſſe,
*Niviarſia*mit *Maria*mit, *Nálegarig*av*ne*,
redemit me, cum condemnatus eſſem, ſervum
*annaup*anga, *ekkartotaugama*, *kivga-*
eſſe ceſſare fecit me peccato a omni a,
*-yungnær-ſip*anga *Aiortun*nut *tamma*nut,
morte a et, Diaboli poteſtate a et,
*Tokko*mul*lo*, *Tornarſub* *Pirſauner*anul*lo*,
pretio terræ bonis, nummis
Erdlingnartunnik *Nunab* *peenik*, *Anning-*
pretioſis neque, redimere non voluit me,
*aurſekſenniglo*neet, *pingikalloarp*anga,
ſanguine ſuo cum ſed, pretioſo valde cum,
*Aung*minig*le*, *erdlingnartorſoar*mik,
cariſſimo incomparabili, cum eſſet
*idluartuinnarto*mik *nellekangitſo*mik, *piuang-*
innocens, Paſſione ſua morte ſua que redemit
inname, *Annia*minik *Tokko*minig *lo* *annaup-*
me. Ita fecit ut me iterum habere vellet,
anga. *Taimailiorpok* *pi -gi-omau - vlunga*,
a me et ut ſerviatur juſtitia in,
*uam*nul*lo* *nalekullune* *Idluarner*mik,
innocentia in que, gaudio in que,
*Piuanginner*mig*lo*, *Tipeitſungner*mig*lo*
regno ſuo in ut vivam unacum ipſo et
*Nalegauving*mine *innuk - attigek - kullunilo*
ut cum ipſo regnarem; Quemadmodum
nálegauk - attigek - kullune; *Sorlo*
mortuis a ſurrexit et vivit
*Tokkorſun*nit *makkitok*, *innuvlunilo*
æternum uſque. Hæc omnia
*Iſſokangitſo*mut. *Tammakko* *tammarmik*
creditu digna et vera ſunt.
oper - nard - lutiglo illomorput.

The verſe: "I have in my heart worthleſs, aſſign'd "to him a ſhrine," *&c.*

(The

(The Greenlandiſh rendered literally.)

Tauna irſertorpara - -	I have laid him up
Umættimnut mahna, -	In my heart here,
Aungne koiſſimago - -	His blood becauſe he ſhed
Uanga pivlunga, - -	For my ſake,
Ominga annaumanga -	Thereby hath he me re-
Anniarchwikſamnit, -	From my pain, [deemed
Aſſannekangilanga - -	I have no one that loves
Taima aktikſomik. - -	So very much.

The verſe: "Thy blood, that noble juice," &c. out of the hymn: "O whither ſhall I fly?" &c.

Aut nellekangitſok -	That blood, that ineſtimable,
Pirſaunekangarpok, -	Hath a very great power;
Kuttingub attauſingub	A ſingle drop,
Innuit nunamétut -	The men that are upon earth
Annau - ſinna - kullugit	That it has power to redeem them
Kingarſairſub Karnanit.	From the cruel hater's jaws.

§ 45.

Now I ſhall proceed to the ſciences. We may eaſily ſuppoſe, that the Greenlanders are totally deſtitute of theſe elegancies, becauſe they are totally ignorant of their uſe. We do not ſo much as find any traditions of the moſt memorable events of their anceſtors, comprized in heroic ſongs, though it is commonly found that theſe oral memorials are the vehicle of ſuch things among other barbarians, that keep no memoirs with the pen. All they can ſay in praiſe of their progenitors is, that they were brave ſeal-catchers, and that they killed the old Norwegians. But on the other hand they are ſo much the more acute in their ſatirical ſongs. Yet the reader will judge of their taſte of poeſy and muſic by what was ſaid above, § 23.

They are however pretty well verſed in genealogy, and can often trace their pedigree as far back as ten of their progenitors, together with all the collateral branches, and this is of great ſervice to many a needy creature; for no one is aſhamed of his poor relations, and ſuch a one need but demonſtrate that he is related

to ſome wealthy Greenlander, though very remotely, and he will not want for meat and drink.

Here I muſt again remark, that the Greenlanders regard ingenuity and dexterity in their buſineſs, as the ſole, at leaſt the ſublimeſt virtue, and in ſome ſenſe as their nobility; and they believe that it is hereditary from father to ſon. And there is really ſomething in it; for it may pretty certainly be depended upon, that the ſon of a celebrated ſeal-catcher will diſtinguiſh himſelf among the knights of his order, even though he loſt his father in his childhood, and could not be trained to it under his tutorage.

I obſerved before in § 44. how few they can count, and conſequently how ſhort their arithmetic falls. Of writing, they have no conception. Nay, in the beginning of their acquaintance with the Europeans, they were ſo frighted at the ſpeaking paper, that they did not dare to carry a letter from one to another, or to touch a book, becauſe they believed it muſt be by conjuration that one man can tell the thoughts of another, by a few black ſcrawls on a white paper. They alſo ſeriouſly thought, that when the miniſter read God's commandments to them, he ſurely muſt have heard a voice firſt out of the book. But now they will gladly go poſt with a letter, becauſe they get well paid for it, and becauſe it is an honour to carry the voice of a gentleman through the land. But I muſt not forget to ſay, that ſome of them are ſuch good ſcribes as to ſend their petitions and promiſſory notes to the factors, in which they mark the wares they want to borrow with a coal upon a piece of ſkin, and the days of the bill's running, with ſo many ſcores. And they honour their draught faithfully, only they wonder that the wiſe Europeans cannot underſtand their Hieroglyphics as well as they do their own ſcratches.

Neither does their chronology extend far. They reckon their years by winters, and their days by nights. They can count how many winters a perſon hath lived, till he gets to the *ne plus ultra* of their numeration, that is twenty, and then they give over counting. However of late they have made certain epochas, as, from the arrival

arrival of the firſt Miſſionary, and ſome other well-known perſons that came after, as alſo from the eſtabliſhment of ſuch or ſuch a colony, ſo that now they can ſay: "This or the other perſon was born at the "arrival or departure of ſuch a perſon, about the ſea-"ſon of gathering eggs, or catching ſeals, &c." Thus they have alſo divided the ſeaſons of the year. They are not learned enough to fix the equinoxes, but they can gueſs at the winter ſolſtice within a few days by the ſun-beams upon the rocks; and then they celebrate their new-year by the above-mentioned ſun-feaſt. From hence they reckon three full moons to the ſpring, and then they move from their winter houſes into tents. In the fourth moon, i. e. in April, they know that the ſmall birds make their appearance, and the ravens lay eggs. In the fifth their angmarſet, and the ſeals with their young ones, rejoice their coaſts with their circular viſit. In the ſixth the eider-fowls breed. But now they would be confounded in their lunar calculations by the diſappearance of that accompt-ant the moon during the bright ſummer-nights, if they did not carry on their calendar partly by the growth of eider-fowls and ſize and ſhape of the ſeals, and partly by the ſhining of the ſun on the dial of the rocks and mountains, ſo that they can ſtill tell exactly when the ſeals, fiſhes and birds will arrive in flocks and ſhoals here or there, and when it is time to repair the winter-houſes, in which they generally ſhelter themſelves ſoon after Michaelmas.

They divide the day according to the ebb and flood, though they muſt every day vary their reckoning according to the change of the moon. The night is divided according to the riſing and ſetting of certain ſtars.

They think the globe of the earth ſtands upon poſts, which are ſo rotten with age that they often crack; and they would have ſunk long ago, if they had not been continually kept in repair by the angekoks, who ſometimes bring back a piece of rotten wood as a proof of their important ſervice. Their aſtronomy makes the firmament to reſt on a lofty pointed hill in the north, and it performs its revolutions on that centre.

They will further tell you, that all the celeſtial bodies were once Greenlanders, or animals, who by ſome peculiar fatality were tranſported thither, and according to the quality of their diet, their aſpect is pale or red. The planets in their conjunctions, are two females that viſit or wrangle together. They have diſcovered the ſhooting-ſtars to be ſouls, that have a mind to take a tour once from heaven to hell on a viſit. They give the ſtars their particular names: They call *Urſa major* tukto, *i. e.* the reindeer; the ſeven ſtars are ſo many dogs, kellukturſet, that are hunting a bear, and by theſe they reckon their night-ſeaſon. They call *Gemini*, killab kuttuk, heaven's breaſt-bone; and Orion's-belt is called ſiektut, the bewildered men, becauſe they could not find their way home from ſeal-catching, and ſo were tranſlated among the ſtars.

But what think you of the ſun and moon? they are an own brother and ſiſter. They and others were once playing children's plays in the dark, when *Malina* being teaſed in a ſhameful manner by her brother *Anninga*, ſhe rubbed her hands in the ſoot of the lamps and blacked the face and cloaths of her perſecutor with it, that ſhe might diſcover by day-light who he was; and thus you are to account for the black ſpots on the phaſis of the moon. She then endeavoured to eſcape by flight, but her brother purſued her, till at laſt ſhe ſoared aloft and became the ſun. Anninga followed her up into the firmament and became the moon; but he could not mount ſo high as ſhe, yet he keeps continually running round the ſun in hopes of catching her. When he is tired and hungry in his laſt quarter, he ſets out from his houſe a ſeal-catching in a ſledge drawn by four great dogs, and ſtays ſeveral days abroad to recruit and fatten, and this produces the full moon. He rejoices when the women die, and the ſun in revenge has her joy in the death of the men; therefore the men keep within doors at the eclipſe of the ſun, and the women at the eclipſe of the moon. The moon muſt often bear the blame when a ſingle woman is deflowered, and therefore they do not ſtand long looking at him. And during an eclipſe he goes about among the houſes to pilfer their ſkins and eatables, and even to

kill thoſe people that have not duly obſerved the rules of abſtinence. At ſuch times they hide away every thing, and the men carry cheſts and kettles on the top of the houſe, and rattle and beat upon them to frighten away the moon, and make him return to his place. At an eclipſe of the ſun the women pinch the dogs by the ears; if they cry, 'tis a ſure ſign that the end of the world is not yet come; for as the dogs exiſted before men, therefore, according to Greenland logic, they muſt have a quicker ſenſation of future things. But ſhould they not cry (which however the poor dogs always do) then the diſſolution of all things is at hand.

When it thunders, the reaſon is, two women are ſtretching and flapping a dried ſeal-ſkin, and the thunder comes from that rattle. As I ſaid before, they have unravelled the myſtery of the *aurora borealis*, for we are told, it is the ſouls of the dead friſking at a dance or a foot-ball. So alſo the rains are the overflowings of the celeſtial reſervoirs. But ſhould the banks break, the ſky would fall down.

But enough of thoſe abſurd ſtories, which indeed none but the weakeſt heads harbour even in Greenland. Nay it ſeems to me, that the Greenlanders, who have art enough to vail their craftineſs with the curtain of ſtupidity, have often repaid the relations of the Europeans with ſuch romantic tales, to ſee how far their ſenſe and credulity reaches, or perhaps to make themſelves agreeable to them.

I could perceive but few traces of the art of aſtrology or divination from the ſtars, the bowels of beaſts, or the flight and ſinging of birds. But they take ſo much the more notice of the alteration and aſpect of the air, and they can make pretty ſure concluſions from hence concerning the change of the weather.

§ 46.

The Greenlanders after all dearly love their life, wretched and troubleſome as it is, and are horribly afraid of death. So true is it, that people without a Redeemer, muſt *through fear of death, be all their lifetime ſubject to bondage*; which peculiarly ſhews itſelf among

mong the ignorant heathen. Therefore when they are ſick, they are not appeaſed with the ſpells of conjurors and witches, which they only uſe that no ſtone may be left unturned, but they betake themſelves to more rational means; though their *materia medica* is very incompetent; and beſides, there are but few people that will take the charge of the ſick, for fear of being infected by touching them. I will briefly recite their diſeaſes and the method of treating them.

In May and June their eyes are often red and running, from the cutting winds and the dazzling rays of the ſun on the melting ſnow and ice, ſo that ſometimes they cannot open them. Some ſcreen their eyes from it by a neat-made flap of wood three fingers broad, which being bound on the forehead, hath the effect of the flap in the front of a jockey's cap. Some faſten a piece of wood before their eyes, with long narrow ſlits for the eye to look through, without being hurt by the ſnow-glance. If the ſoreneſs fixes and laſts, they make an inciſion in their forehead over the eye, that the ſharp humour may diſcharge itſelf. They often get a ſpeck or even a film over the eye: This the good wife will couch with a crooked needle, and cut off with her coarſe knife, ſo effectually that it ſeldom fails of ſucceſs. But ſince they have taken ſo much ſnuff, they have leſs ſore eyes.

They often bleed at the noſe, becauſe they abound with blood. In this caſe they get ſomebody to ſuck the nape of their neck, or they tie the ring-finger of both hands faſt inward, or they take a piece of ice in their mouth and ſnuff up ſea-water in their noſe, and then it ceaſes.

They are alſo ſubject to the head-ach, tooth-ach, dizzineſs and fainting, and likewiſe to the palſy. There are ſome inſtances of the falling-ſickneſs, dropſy, lunacy and madneſs; but theſe and the cancer in the mouth are not common, and they have no cure for them.

For the ſcurvy they eat ſome herbs and roots mentioned before, and alſo a kind of thin ſea-weed, which muſt not be waſhed with freſh water. But they make no uſe at all of the noble ſcurvy-graſs.

They

They are infeſted with two ſorts of eruptions. One of them is a kind of raſh, with little pimples which cover the whole body except the hands, but they ſoon go off, and are not contagious. The other is the leproſy, attended with white putrid wounds and a ſcurf all over the body; this is infectious, and generally accompanies the poor creatures to the grave. Yet they ſay the diſorder is mitigated by ſcraping off the cutaneous ſcales with hawks feathers. Such lepers are obliged to live apart *. They are ſtrangers to the ſmall-pox and meazles, except a ſingle inſtance in the year 1733, when a boy brought the ſmall-pox with him from Copenhagen and near 3000 people died of it, as will be related in the hiſtorical account of that year. But thoſe have erred, who reported that the female ſex know nothing of the menſes.

They have ſometimes boils which ſpread as big as a plate, and ſome grow quite contracted by them. Their cure is to make an inciſion croſs-ways, and bind a hollow cover of hay or thin wood over it, that the raw fleſh may not be irritated by the cloaths; and then away they go to their labour.

If they have newly wounded their hand or foot, they thruſt it into the urine-tub to ſtanch the blood. Then they apply the greaves or fibres of ſtrained blubber, or a little moſs burnt in train, and tie up the wound tight with a leather ſtrap. But if the wound is large, they ſew it up firſt.

They extend a fractured arm or leg till 'tis rightly replaced, and then guard it by a bandage of ſtiff ſole-leather. 'Tis amazing to ſee how ſoon the limb knits again, even though the ſplintered bone ſtuck out before.

Thus they have eaſy remedies for external caſes, and they heal quickly. But they are deſtitute of medicines and attendance for internal diſorders, and leave all to nature. Theſe diſeaſes are conſumptions, blood-ſpitting, (which they attempt to ſtop by eating the

* This diſeaſe prevails alſo on the ſea-coaſts of Norway and in the Færoe iſlands, and is attributed to the eating ſo much fiſh. *Pontop. Nat. Hiſt. of Norway*, P. II. c. ix. §. 9.

black

black moſs that grows on the mountains) diarrhœa, and bloody flux, which proceeds, eſpecially in the ſpring, from their conſtant fiſh-diet, and in fall, from unripe berries. Many drag along ſeveral years with a weakneſs, and defluxion on the breaſt, that ſuffocates them at laſt.

They know nothing of agues or fevers. But if they are troubled with ſtitches in the ſide or rather in the breaſt, occaſioned perhaps by ſettled phlegm, they firſt perceive a ſhivering, and then a little heat ſucceeds, which conſtantly continues, attended with violent convulſions in the breaſt. This is their common ſickneſs, it alſo makes quick diſpatch, and is often catching. Their only remedy is to lay a hot aſbeſtus-ſtone upon the ſpot where they feel the ſtitches; and this is their plaiſter for ſwellings too. Of late they open a vein in ſuch caſes, and ſometimes only by way of prevention, which is often of great ſervice to them, though they were formerly quite unacquainted with it.

The ſource of theſe and other diſeaſes is chiefly their irregular way of living. In the winter, in comes a man into the warm houſe, ſo exceſſively frozen, that he has no feeling in his hands and face. Again, when they are ſweating in the heat, they run out half-naked. If they have nothing to eat, they go empty for two or three days. When they get ſomething again, they don't know when to leave off eating. When they are hot and thirſty, their naturally-cold water is not cold enough for them, but they chill it more with ice or ſnow. And as they never drink but when they are dry, they pour in ſo much the more all at once. Such great and ſudden alterations muſt neceſſarily very much impede the regular courſe of nature. Therefore 'tis obſerved that moſt of their diſorders, and eſpecially their ſtitches, ſeize them at the cloſe of a hard winter, particularly if they have had but little to eat; and becauſe they cannot be perſuaded to ſweat it out, but rather try to chill the internal heat with ice-cold water, their ſickneſs diſpatches them ſpeedily.

§ 47.

§ 47.

When a Greenlander is in the conflicts of death, they array him in his beſt cloaths and boots, and bend his legs up to his hips, probably that his grave may be the ſhorter. As ſoon as he is dead, they throw out his things, that they may not make themſelves unclean and unfortunate. All the people in the houſe muſt alſo carry out their things till the evening, that the ſmell of the corpſe may evaporate. Then they ſilently bewail him for a ſhort hour, and after that prepare for his burial. They do not carry out the corpſe through the entry of the houſe, but lift it through the window, or if he dies in a tent, they unfaſten one of the ſkins behind, and convey it out that way. A woman behind waves a lighted chip backward and forward, and ſays: "there is nothing more to be had here." They like to make the grave in ſome remote high place, and make it of ſtone. They lay a little moſs upon the bare ground (for the rock admits of no digging) and ſpread a ſkin upon it. The corpſe being wrapped and ſewed up in the man's beſt ſeal or deer-ſkin, is brought by the neareſt relation on his back, or he even drags it after him upon the ground; he lays it in the burying place, covers it with a ſkin, and alſo with ſome green ſods, and finally heaps great broad ſtones upon it to keep off the birds and foxes. Near the burying-ſpot they depoſite the kajak and darts of the departed, and the tools he daily uſed, or if it was a woman, her knife and ſewing implements, that they might not be defiled by them, or might not be urged to too great ſorrow by the frequent ſight of them; for an exceſs of grief would not be to the good of the ſeparated ſoul. Moreover many are of the opinion, that they ſhall want their implements for their maintenance in the other world. Such people lay a dog's head by the grave of a child, for the ſoul of a dog can find its way every where, and will ſhew the ignorant babe the way to the land of ſouls. But ſince the ſavages have ſeen that thoſe who know better, ſometimes take away ſuch things that are left by the graves, and uſe them without being expoſed to any vengeance of enraged ſpectres, they have pretty much laid aſide ſuch offerings. Yet they do not uſe

ſuch

ſuch things themſelves, but ſell them to others who will feel no grief renewed by the ſight of a good bargain.

Whoever touches a dead body, eſpecially he that carries it to the grave, is rendered unclean for ſeveral days, and muſt refrain from certain kinds of labour and food. The reſt of the relations, nay all the people in the houſe, muſt do the ſame, though in a ſmaller degree, that they may not bring a misfortune upon themſelves, nor incommode the journey of the departed ſoul.

A little ſucking babe, that cannot yet digeſt their groſs food, and has no one beſides to nurſe it, is buried alive with the mother, or at leaſt ſome time after, when the father can find no way to preſerve it, and cannot bear to ſee the infant's diſtreſs any longer. We may eaſily conceive with what a painful ſenſation a father muſt perform this office, eſpecially if it is a ſon. Many an old ſickly widow, that has no reputable rich relations, by whom ſhe can be ſupported without trouble, is alſo buried alive, and the children will tell you, that this is no cruelty but kindneſs, for they ſpare her the pain of a lingering ſick-bed, from which there is no hopes of her riſing, and themſelves a great deal of trouble, ſorrow and ſympathy. But the true reaſon lies in their lazineſs, covetouſneſs and contempt, becauſe there is ſeldom an inſtance of their burying an old uſeleſs man alive, except perhaps he has no relations at all, and then they would rather convey him to ſome deſolate iſland, and there let him ſtruggle with his fate. If a perſon has no friends at all, they even let him lie unburied.

§ 48.

After the interment, thoſe who attended the proceſſion betake themſelves to the houſe of mourning; firſt the men ſit a while ſilent with their elbows leaning upon their knees, and their heads between their hands; but the women lie proſtrate upon their faces on the ground, and ſoftly weep and ſob. At length the father or ſon, or the neareſt relation, keeps a funeral diſcourſe or elegy, in which all the good qualities of the deceaſ-

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ed are recited, and at every period his loſs is deplored by them all with loud crying and weeping. Permit me to inſert the contents of ſuch a funeral dirge, as a ſpecimen of the Greenland elocution. It was the lamentation of a father over his ſon, taken out of Mr. Dallager the Factor's Relation, p. 46.

"Woe is me, that I ſee thy wonted ſeat, but ſee it "empty! Vain are thy mother's toils of love, to dry "thy garments. Lo! my joy is gone into darkneſs, "it is crept into the caverns of the mountains. Once, "when the even came, I went out and was glad, I "ſtretched out my eager eye, and waited thy return. "Behold thou cameſt! Thou cameſt manfully rowing "on, vying with young and old. Never didſt thou "return empty from the ſea, thy kajak brought its "never-failing load of ſeals or ſea-fowl. Thy mother, "ſhe kindled the fire and boiled, ſhe boiled what thy "hand acquired. Thy mother, ſhe ſpread thy booty "before many invited gueſts, and I took my portion "among them. Thou eſpiedſt the ſhallop's ſcarlet "ſtreamer from far, and joyfully ſhoutedſt: Behold "*Lars*,* cometh! Thou ſkippedſt over the ſtrand "with haſte, and thy hand took hold of the gunnel "of the ſhallop. Then were thy ſeals produced, and "thy mother ſeparated the blubber; for this thou re-"ceivedſt ſhirts of linen and iron barbs for thy ſpears "and arrows. But now, alas, 'tis over! When I "think on thee, my bowels are moved within me. O "could I weep like others! for then might I alleviate "my pain. What ſhall I wiſh for more on earth? "Death is now become the moſt deſirable thing. But "then, who ſhall provide for my wife, and the reſt of "my tender children! I will ſtill live a little while: "But however, my joy ſhall conſiſt in a perpetual ab-"ſtinence from all that is eligible to man, &c."

After ſuch a mournful ditty, the women continue their weeping and lamentation. Their howl is all in one tone, as if an inſtrument was to play a tremulous fifth downwards through all the ſemitones. Now and then they pauſe a little, and the proper female mourner

* The Factor,

drops

drops in a few words between, but the men only ſob. At length the victuals the late hoſt left behind are laid on the floor, and eat by the condoling gueſts. They repeat their viſits as long as any thing is left, and this may laſt a week or a fortnight. When the widow goes out to ſeek proviſion, her widow's weeds muſt be old, ragged, greaſy cloaths; ſhe muſt never waſh herſelf; ſhe muſt either cut off her hair or wear it diſhevelled; and when ſhe goes out of the houſe, ſhe muſt always have a particular mourning-hood on. Thus they let you know their mourning by a proper dreſs of ſorrow. But the men do not diſtinguiſh themſelves in this way, except that now and then one gives himſelf a wound as a token of his deep corroding dolour. The dame of the houſe addreſſes all interim viſitors that come in, with theſe words: "Him that you ſeek, you "will find no more, alas ye come too late." And then the howling begins again. They proceed with this lamentation for half an hour every day, for ſome weeks or longer, nay ſome a whole year, according as the deceaſed was young or old, and according to his being indiſpenſably neceſſary. They alſo viſit the grave, and lie down upon it, and the women that ſtand round aſſiſt in the obſequies. But as to neighbours, alas! if 'tis the father of the family that is dead, and they come to condole with the widow, which they do ſo long till ſhe goes abroad, they endeavour to take away ſomething with them at every viſit, either ſecretly or openly, if the next relations are not ſtrong enough to prevent it, till at laſt ſhe is ſtripped ſo bare, that many a poor creature with her children dies of hunger and cold.

BOOK

BOOK IV.

The Annals of the Country; and an Account of the first (or Daniſh*) Miſſion, till the Year* 1733.

CHAP. I.

ANNALS OF OLD GREENLAND.

§ 1.

NOW probably the reader would be glad to know the hiſtory of theſe people. But indeed we have but very ſcanty memoirs to lay before him, becauſe the Greenlanders have no oral nor written traditions, neither are there any conſiderable monuments of antiquity to be met with there. They know nothing of their fore-fathers, but that they extirpated the Kablunæt, that is, the former northern inhabitants of this country. When I come to the time in which this is ſaid to have been done, I ſhall take occaſion to preſent the Reader with as much concerning the origin and deſcent of the Greenlanders as probability permits me to preſume. But I will firſt briefly relate how this land was diſcovered, inhabited and loſt by the Europeans, and how afterwards it was ſought and found again.

It is well known from hiſtory, that the tribes of the north have eminently diſtinguiſhed themſelves among the other nations ſince the fifth century; they have maintained numerous fleets, committed many piracies at ſea, and have alſo diſcovered new countries, ſettled new colonies, nay ſubdued and governed whole nations and kingdoms. *Rome* has not only trembled at the old Cimbrians,

but was forced more than once to bend under the yoke of the ſo-called barbarians, that broke forth from the north like a flood. *Normandy* ſtill retains the name of the old Norwegians or North-men, and the Engliſh hiſtorians will never forget them. Some, and among the reſt the celebrated *Hugo Grotius*, have carried them acroſs the great ocean to people America. But the groundleſſneſs of this opinion has been ſhewn by others. However, ſo much ſeems certain, that the Orcades Iſlands, Iceland, and Greenland, were diſcovered by the old Norwegians, or at leaſt were firſt rightly inhabited and peopled by them.

According to the account of the learned Icelander *Arngrim Jonas*, Iceland was firſt accidentally diſcovered by a Norwegian called *Naddok*, (who intended to go to the iſland Færoe) and it was then named Snowland. A certain pyrate, whoſe name was Flokko, hearing of this place, had an inclination to ſearch after it. Having no compaſs, he made a raven his conductor as Noah did; when he came into the midſt of the ſea, he let the bird fly, which, following its natural impulſe, directed its flight towards land; Flokko confidently ſteered after it, found the land, and called it Iceland from the great quantity of ice.

Norway had its kings even at that time, but was moſtly governed by a number of jarls or earls, who gave the kings enough to do, and practiſed great oppreſſion; but they were brought under the yoke by king Harold Haarfager. One of theſe earls, Ingolf by name, who loved his freedom more than his native country, emigrated to Iceland with his brother-in-law Hiorleif, and a company of their adherents, being all ſtill in heatheniſm. Theſe (Arngrim thinks) firſt peopled and cultured the land; for then it yielded corn, and much wood. There he formed a republic, which reflected honour to theſe barbarous times. The annals report this to have been in An. 874. But there are many arguments to make it probable, that even if this land was not the ancient *Thule*, yet that it was inhabited long before the arrival of Ingolf, and that at leaſt it was navigated by the Iriſh for the ſake of

the fiſhery. This may be found in *Peyrere, Relation de l'Iſlande, à Monſ. de la Mothe le Vayer*, § xliii.

§ 2.

Among thoſe earls that ſubmitted to king Harold, was one called Thorrer, who is deſcribed as ſo rich, that he had three iſlands in the north part of Norway, and on every iſland 80 fat oxen; this procured him the name of Yxna-(or oxen)-Thorrer. He preſented one of theſe iſlands and all the oxen upon it to king Harold for a dinner for his army, and by that he won his favour. His great-grand-ſon Thorwald lived a while at the court of Count Hagen in great ſplendor, but was obliged to fly on account of a murder he had committed; he came with a new colony to Iceland, and there cultivated a tract of land of his own. His ſon Erich Raude, or the Red-headed, extended it ſtill further after his death. One of his powerful neighbours, Eyolf Saur, cauſed ſome of his ſervants to be murdered. Erich revenged the reproach and injury that had been done him, with Eyolf's death. On this account, and alſo becauſe he had come into a quarrel with the mighty Thorgeſt, who would not reſtore ſome houſe-idols that he had entruſted him with at his flight, he was obliged to think of flying again. Now he had been informed, that one Gunbiœrn had diſcovered in the weſt part of the iſland not only ſome cliffs where there were plenty of fiſh, which got from him the name of Gunbiœrn's Shears, but that he had ſpied a continent further weſt. The fugitive Eric, being adjudged to a three years baniſhment, ſought this land, and the firſt point of it he diſcovered was by Herjolfs Neſs; he coaſted along ſouth-weſt, and wintered at an agreeable iſland near a ſound, which he called Eric's Sound. The next year he examined the main land, and the third year went back to Iceland. In order to entice people to go to his new country, he called it *Greenland*, and painted it out as ſuch an excellent place for paſture, wood, and fiſh, that the next year he was followed thither by 25 ſhips full of coloniſts, who had furniſhed themſelves richly with houſhold-goods and cattle of all ſorts, but only 14 of theſe ſhips arrived. In proceſs of time more

colonies came after, both out of Iceland and Norway, and ſtocked the country with inhabitants by degrees both on the eaſt and weſt-ſide, ſo that they were computed to be a third part as numerous as a Daniſh epiſcopal dioceſe.

§ 3.

The time of theſe events is recorded differently. There are but two head-fountains of the Greenland hiſtory: One is the Iceland Chronicle of the very ancient Northern Hiſtorian *Snorro Sturleſen*, who was Nomophylax or juſtitiary of the Iceland-government about the year 1215. His account is preferred not only by the learned Arngrim Jonas, coadjutor of biſhop Gunbrand Thorlak in Iceland, in the beginning of the laſt century, but alſo by the king's hiſtoriographer Thormoder Torfæus, a native of Iceland, in his *Grænlandia antiqua*, which I have made the moſt uſe of. Theſe date the diſcovery of Greenland in the year 982. But on the other hand we have ſome Greenland Annals in Daniſh verſe, by a Divine, *Claudius Chriſtopherſen* or *Lyſcander*, who ſuppoſes the diſcovery to be in the year 770. And this calculation ſeems not only to have ſome foundation in the antiquities of Iceland, but is corroborated by a Bull iſſued by Pope Gregory IV. An. 835, wherein the converſion of the northern nations, and in expreſs words of the Icelanders and Greenlanders, is committed to the firſt northern apoſtle *Anſgarius*, who had been appointed arch-biſhop of Hamburgh by the emperor Lewis the Pious. If this Bull is authentic, which we find no reaſon to doubt, Greenland muſt have been diſcovered and planted 150 years earlier, about 830, by the Icelanders or Norwegians.

§ 4.

But a greater diſagreement prevails in the deſcription of the country, not only between the records of the Icelanders and the Danes, but alſo between the Icelanders themſelves; neither could the Icelander Torfæus reconcile them after all his labour. In his charts, he follows chiefly the draughts of Ivar Beer, who

who was the Greenland biſhop's ſteward and juſtitiary, in the 14th century. According to this account, Greenland was inhabited and tilled both on the eaſt and weſt-ſide. The eaſt-ſide, which is now called Old or Loſt Greenland, was divided into two parts by a promontory in the 63d deg. called Herjolf's Neſs. Mr. Theodore Thorlak, who was biſhop in Iceland in the laſt century, writes as follows: "Under this pro-"montory lies Skaga-fiord or inlet, and before the "mouth of it a long ſand-bank; therefore large ſhips "can only enter it at high-water; at which time a "great many whales and other fiſh alſo take the "opportunity of paſſing. But no one dare fiſh there "without the leave of the biſhop, who is the pro-"prietor of the bay: further eaſtward lies the bay "*Ollum lengri*, or the longeſt inlet, the end of which "was never yet known. There are a great number "of little iſlands called holms, and plains covered "with graſs."

This long inlet very likely may connect with the Ice-inlet in Diſko bay on the weſt-ſide, where, according to the report of the Greenlanders, was formerly a paſſage through. Torfæus places it in the 66th deg. All beyond he calls Obygdr, or Deſart-places, where only one bay is noted down called Funkabudr, becauſe it is ſaid one Funka, a ſervant of Olaus king of Norway, was ſhipwrecked and buried there. On the main land hereabout two great mountains of ice are marked; one of them is called Blaaſerken, or blue-ſhirt, from the blue colour of its ice, and the other Huitſerken, or white-ſhirt, from its white ice. When a man is got half way from the moſt weſtern cape of Iceland called Snæfels-neſs, towards Herjolfs-neſs in Greenland, (which are two capes about 120 leagues aſunder) he may ſee both the Blaaſerk in Greenland and the Snæfels-Jœkel or ice-mountain in Iceland.

Between Herjolfs-neſs and Statenhook there were many more inlets inhabited. Thoſe moſt worthy of notice are Ketil's inlet, in which there is an account of two pariſhes, and a cloyſter of monks dedicated to St. Olaus and St. Auguſtine. Again there was Raven-inlet, at the end of which was the nunnery of St.

Olaus. The ſame *Theodore* writes thus: " In the " Einar's-inlet, which divides itſelf into ſeveral " branches, at the entrance is to be ſeen on the left " hand the little cape of Klining, and on the right " a great wood, where the large and ſmall cattle are " paſtured that belong to the cathedral church, which " lies at the end of the bay, near the village Gardar. " The great iſland Rinſey lies before the Einar's inlet. " There is a great hunt for reindeer, and alſo the " beſt ſoft baſtard marble, of which the Green- " landers make pitchers, and veſſels containing ten " or twelve barrels (*vaſa decem vel duodecim tonnarum " capacia*); theſe are ſo firm that they endure all fire. " Further weſt lies Long-iſland, where there are eight " granges or farms, which belong to the biſhop's ſee, " but the tenths pertain to the church of Hualfseyre. " The next is Eirick's-inlet, where the noble farm " Brattahlid lies, the ſeat of the *chief juſticiary*. On " the weſt-ſide is ſituated the great church on Stroems- " neſs, which was for ſome time the cathedral and " biſhop's reſidence."

So far *Thorlak*'s quotation from *Torfæus*, chap. vii. I have counted nineteen bays or inlets that were inhabited on the eaſt-ſide. They mention 190 villages lying round them; I rather ſuppoſe farms (*villæ*, *prædia*, as Torfæus calls them), and theſe conſtituted twelve pariſhes, beſides a biſhop's ſeat and two cloyſters. Torfæus's chart repreſents theſe inhabited places on the ſtraits of Forbiſher, and takes the ſoutherly land both on the weſt and eaſt-ſide to be uninhabited. But now we know that the moſt and largeſt ruins are on the weſt-ſide, between Cape-Farewell and Forbiſher's ſtraits, and ſo it may be on the eaſt-ſide too. They ſay, they could ſail ſix days in a boat of ſix oars from the eaſt to the weſt-ſide, without ſeeing a man. The Greenlanders require the ſame time now to go in their light women's-boats, from the eaſt-ſide, to Onartok on the weſt-ſide to their Angmarſet fiſhery.

They mention nine cultivated inlets on the weſt-ſide, in which 90, others ſay 110 hamlets or farms once ſtood, which made four pariſhes. The end of the habitations, as far as we have been able to trace their rudera,

rudera, is about the 65th deg. Therefore from the 65th deg. on the eaſt-ſide, to the ſame latitude on the weſt-ſide, all the habitable places were occupied by the Norwegians. Their neighbours on the weſt-ſide were the Skrællings; but on the eaſt-ſide they could not dwell higher becauſe of the ice, only in ſummer they went a little higher to fiſh.

§ 5.

We need not ſay any thing of the nature of the air and the land on the eaſt-ſide, becauſe it may be inferred from the deſcription of the weſt-ſide. But becauſe common report has amuſed us with ſo many excellencies and felicities of the old loſt Greenland, I will only inſert ſo much from Torfæus, as ſhews that the eaſt-ſide was not much different from the weſt as it now is.

He ſpeaks (conformably to the account of *Speculum regale*, a very ancient Iceland book) as follows: "The "air is more ſerene and ſettled in Greenland, and "the cold not ſo vehement, as in Iceland and "Norway. It is true, ſometimes it is immoderately "cold, and the tempeſts rage more violently than any "where, but they do not laſt long, happen ſeldom, "and are never ſo exceſſive as to kill the cattle." The author of this old book, who is ſaid to have lived in the 12th century, deſcribes even then the north-lights, which he calls Nordrlios, but as ſuch a curious or rare thing, that it was ſeen no where but in Greenland. *Peyrere*, formerly ſecretary to one of the French ambaſſadors at the northern courts, wrote what he calls a relation, ſo long ago as 1646, in which he deſcribes this aerial phenomenon as ſuch a wonder, which he would not preſume to relate, if the Iceland chronicle did not bear witneſs to it. He alſo relates out of the Daniſh records, that in the year 1308, there was in Greenland ſome terrible thunder and lightning, by which a church was burnt down; it was attended with ſuch a tremendous ſtorm, that the pinnacles of many rocks were torn off, and that the duſt of the broken ſtones flew about like rain. It was followed by ſuch a ſevere winter as they had ne-

ver had before, ſo that the ice it left behind, did not thaw for a whole year.

Their deſcriptions of the fruitfulneſs or produce of the land are not only various, but contradictory. Sometimes the Iceland annals tell you, that it bears the beſt wheat, and then again that nothing can grow there for the cold. They ſpeak of woods where they hunted white bears, though the white bears ſeek their livelihood from the ſea; and they mention oak-trees that bore acorns as big as apples, and of a taſte as agreeable as cheſnuts. The report of the Daniſh Chronicle is the moſt probable, and correſponds with the nature and quality of the weſt-ſide, *viz.* that Eric Raude lived only upon fiſh at firſt, but that his ſucceſſors by degrees cultivated ſome meadows in the vallies for paſture. Torfæus writes the ſame, chap. xv. *de Groenlandorum Victu*. "Though ſome people of "ſubſtance (ſays he) have made a trial whether the "land would bear corn, yet it produced but little, "becauſe the froſt and cold nipped the ſeed. The "common people have never ſeen corn, nor known "what bread is. In other reſpects the land is deſcribed "as rich in paſture, and yielding very large and fat "oxen, cows, ſheep and goats, that furniſh a good "ſtock of butter and cheeſe." So far Torfæus. Therefore I imagine, when Greenland is ranked among the eſtates that ſupplied the royal table, whither none but the kings ſhips had leave to ſail, and bring away the exuberant products of the country; we are to underſtand it as ſpoken merely of the excellent cattle, which indeed generally thrive and taſte the beſt in mountainous countries. Beſides thoſe beaſts that have been mentioned in the deſcription of the weſt-ſide, the Iceland hiſtorians take notice of wolves, lynxes, beavers, ſables and martens, as alſo of white eagles and falcons; and Torfæus deſcribes out of the *Speculum regale Iſlandicum*, ſix kinds of ſeals, beſides the roſtungar or ſea-lion, and 23 ſorts of whales, moſt of which agree with thoſe deſcribed before.

§ 6.

§ 6.

There is very little concatenation in the hiſtory of the Norwegians in Greenland, but only ſome prolix narratives of murder and blood-ſhed, and ſome well-deviſed heroic adventures or tales, which Torfæus relates and then confutes. We ſee by his contracted records, which contain little more than the ſucceſſion of biſhops in Greenland, that Leif, the ſon of Eric Raude, made a voyage to Norway, An. 999, to give king Olaus Tryggeſon, then upon the throne, an account of the new colony in Greenland; and that he ſpent the winter at his court. This king, who had not long before renounced heatheniſm, and was very zealous to ſpread the chriſtian name, perſuaded Leif to be baptized, and to take a prieſt with him to Greenland, who might convert the inhabitants there. On his return, he found ſome ſhipwrecked ſailors ſwimming on the ſhip's fragments, took them aboard, and brought them with him to Greenland. His father was much diſpleaſed with him, both for this compaſſionate act, and for bringing the Norway prieſt, becauſe he ſuppoſed it would ſhew foreigners the way thither to ſubdue Greenland; but he was pacified by the efficacious remonſtrances of his ſon, that by ſaving the unfortunate he had only fulfilled the duties of humanity, which nature demanded of man, and which Chriſtianity ſtill more nobly diſplayed and rewarded; nay he was not only appeaſed, but alſo induced to hear the prieſt, and to embrace the Chriſtian religion, and the reſt of the colony followed his example.

At the ſame time the Icelanders relinquiſhed the idolatry of the northern pagans, who worſhipped chiefly four heathen gods, *viz.* Thor, Odin or Wothan, Thyr, and Freya *. New coloniſts kept continually coming from Iceland and Norway, and part of them were Chriſtians already. Among theſe, they tell you

* Some of the days of the week are ſtill named after them in the German language, and others that have affinity with it, as, from *Thor*, Thorſdag, Thurſday, Donnerſtag; from *Odin*, Onſdag or Odenſdag, Wedneſday; from *Thyr*, Thiiſdag, Tueſday, Dienſtag, and from *Freya*, Freydag, Friday.

a won-

a wonderful ſtory of one Thorgils, a new but zealous chriſtian, who went to Greenland againſt the frequent remonſtrances of his former heathen gods, and endured many trials and conflicts from Satan, and many ſore calamities by land and water for ſeveral years, after which, like *Job* and *Tobias*, he arrived to great honour and felicity.

In proceſs of time, when the Chriſtian inhabitants were greatly multiplied, and had built many churches, Sok, Leif's grandſon, ſummoned the people together at Brattahlid in the the year 1122, and repreſented to them that the honour of the people, and the conſervation of religion, called upon them to follow the example of other nations, and to have a biſhop of their own, for whoſe ſupport they ſhould ſettle a certain ſtipend. They were all unanimous, and delegated Einar, Sok's ſon, with a preſent of ſea-lions teeth and ſkins, to Sigurd king of Norway, with a petition to grant them a biſhop. The king choſe Arnold a learned prieſt for this office. Arnold objected his little learning, and the roughneſs of the people, that would not be governed by bare admonitions and reproofs. But when Einar bound himſelf by an oath to protect the church's endowments and rights with all his power, Arnold accepted the call to Greenland, and firſt ſet out with a letter of recommendation from the king to Archbiſhop Aſcher at Lund in Schonen, who conſecrated him biſhop of Greenland; and then ſet ſail. On the voyage thither he was attacked by a ſtorm and driven to Iceland. He ſpent the winter here, in the houſe of the old Iceland writer, Sæmund Frode. It is alledged as a token of his humility and condeſcenſion, that he mended a poor woman's broken wool-comb. The year following he came to Greenland, and fixed his epiſcopal reſidence at Gardar.

But many reputable Norwegians accompanied him. One of them, called Arnbiœrn, was forced by a ſtorm, together with two ſhips, on the forlorn north-part of Greenland. No one knew what was become of him, but it was believed that he was ſwallowed up in the ſea, till a certain man called Sigurd went up that way to

catch

catch fish, and found there the wreck of one ship, and another ship still serviceable freighted with many goods; on the shore near it he found a house full of dead corpses. He got them buried, repaired the ship that could be still used, and brought it and its freight to the bishop, who let him have the goods, but appropriated the ship to the church.

After a while Ausur, the unfortunate Arnbiœrn's sister's son, came to Greenland, and demanded his uncle's effects. Einar, who had vowed to defend the emoluments of the church, rejected his claim in a convention of the people. Ausur in malicious anger secretly ruined and disabled the ship that belonged to the church, and then set off for the west-side. He found there two Norway merchant-ships, whom he prevailed upon to revenge more severely the injury done to all good Norwegians in his person. When he came again with his comrades to Gardar, he was deceitfully murdered unawares by Einar with an ax in the churchyard, as they were coming together from divine service; for Einar had been provoked by a reproof he had undergone from the bishop for suffering the property of the church to be damaged contrary to his oath. The rest of his faction determined to avenge his murder. Indeed old Sok endeavoured to compromise the matter in a great assembly, but as he offered the injured party a mere trifle to compensate for the life of their head, they murdered his son Einar upon the spot. Directly a bloody fray arose, in which several lost their lives on both sides. Sok proposed to make war against the three ships, but was dissuaded from it by a discreet farmer, and prevailed on to enter into a treaty of reconciliation with the murderers of his son. And as there had been one more of Ausur's party killed than of the others, Sok was obliged to pay some money as a counterbalance; but then these intruders should leave the country and come thither no more.

I have told this story, though very compendiously, (which may be found at large in Torfæus, Chap. XXVI, XXVII, XXVIII.) because it will assist the reader to form an idea of the manners and government of the old Norwegians in Greenland.

The

The Daniſh Chronicle ſays, that the Greenlanders became tributary to the kings of Norway in 1023, which was ſoon after they embraced the Chriſtian religion. In the reign of Magnus, An. 1256, they attempted to revolt; but he obliged them to make peace in 1261, with the aſſiſtance of the Daniſh King Eric Glipping, who ſent a conſiderable fleet thither. Torfæus, paſſing by this, maintains, that they, and the Icelanders, in the year 1261, ſubjected themſelves voluntarily under the Norwegian ſceptre, and promiſed to render a moderate tribute, and to puniſh all murder, whether committed by natives of Norway or Greenland, on inhabited or uninhabited places, nay if it was perpetrated under the pole. From that time they were governed by a king's deputy from Norway, according to the laws of Iceland; and when an archbiſhoprick was erected at Drontheim, in Norway, the Greenland biſhops became ſuffragans to this metropolitan.

According to Torfæus's liſt, the biſhops ſucceeded each other in the following order:

1. Eric, even before 1120; but he was not regularly inſtalled biſhop, neither had he any epiſcopal ſeat. He moſtly went up and down the country, edifying the churches, and at laſt went to Wineland to convert the heathen there.

2. Arnold, 1121, he was afterwards the firſt biſhop of Hammer in Norway.

3. Jonas I. 1150.

4. Jonas II. 1188.

5. Helgo, 1212.

6. Nicholas, 1234.

7. Olaus, 1246. Under this biſhop 3 Greenland deputies, Odd, Paul and Leif, either made peace, or ſubmitted to the kings of Norway. This biſhop alſo aſſiſted at the conſecration of Hacon archbiſhop of Drontheim.

8. Thorder or Theodorus, 1288.

9. Arno, 1314..

10. Jonas the bald, 1343.

So far Torfæus's Roll goes.

Baron

Baron *Holberg*, in his hiſtory of the kingdom of Denmark, adds the following out of the Daniſh chancellor and hiſtorian Huitfeld.

11. Alpho, in whoſe days the Skrællings, or wild Greenlanders, were firſt ſeen here in this country.

12. Berthold.

13. Gregory.

14. Andrew.

15. John.

16. Henry. He is ſaid to have been at the aſſembly of the nobles, called together by king Olaus at Nyborg in Fuenen in 1386, where he and other biſhops procured ſeveral exemptions for the churches and cloyſters. But as about this time the voyages to Greenland were given over, and no further account was heard from thence, therefore Aſkill archbiſhop of Drontheim ordained,

17. Andrew biſhop of Greenland in the year 1408, and ſent him thither to ſupply Bp. Henry's place in caſe he was dead. But we have no account whether he arrived there, or how it went with him.

After that, Greenland was no more thought of for a long time, but yet the Daniſh clergy never forgot it quite; for we find a document dated 1533, in which the ſuffragan biſhop of Roſchild ſubſcribes himſelf biſhop of Greenland.

§ 7.

We find no traces of the military ſtrength of the former Greenland-Norwegians either by land or ſea. The Greenland trade indeed is ſaid to have been very conſiderable, and it may be eaſily believed that they exported a good deal of excellent fleſh, butter, cheeſe, fiſh, train and pelts; but it looks as if theſe commodities were fetched by foreign ſhips, and that they themſelves neglected navigation; though they muſt have underſtood it well in the beginning. For they not only ſailed from Iceland and Norway to Greenland in their own ſhips, but the firſt diſcovery and navigation of North-America is aſcribed to them. And perhaps it will not be unentertaining, if I briefly relate this curious piece of hiſtory, that has hitherto been little

little known, ſo as it is deſcribed at large by *Mallet* in his *Introduction à l'Hiſtoire de Danemarc* *, and by *Pontoppidan* in his Natural Hiſtory of Norway †, as they tranſcribed it from the Iceland hiſtorians Arngrim Jonas, and Torfæus, confirming it by the teſtimony of the antient hiſtoriographer Adam Bremenſis, who wrote in the middle of the 11th century, and conſequently at the time of the diſcovery.

An Icelander named Herjolf went every year with his ſon Bioern to traffic in ſeveral countries. Once, in the year 1001, they were ſeparated from each other by a ſtorm, and Bioern arriving in Norway, got intelligence, that his father was ſailed to Greenland, which was then but little known; accordingly he ſet ſail to follow his father thither, but was driven by another ſtorm to the ſouth-weſt, where he diſcovered a flat champaign country overgrown with wood, and on his return alſo deſcried an iſland. But he did not tarry at theſe places, but when the ſtorm ceaſed, made the beſt of his way north-eaſt to Greenland. When this event was divulged, the above-mentioned Leif, the ſon of Eric the red-headed, was ambitious of acquiring fame like his father by the diſcovering and planting new countries; therefore he fitted out a ſhip with 35 men, and went to ſea with Biærn. The firſt land they now diſcovered was ſtony and barren. They gave it the name of Helleland, *i. e.* flat, bare land. Then they diſcovered a low country with white ſand, covered with ſome woods. This they called Markland, *i. e.* level land. Two days after, they ſaw land again, whoſe northern coaſt was covered by an iſland. There they found ſome ſhrubs with ſweet berries. They ſailed up a river till they came to a lake, from which the river iſſued. The air was mild, the ſoil fruitful, and the river crouded with all ſorts of fiſh, particularly large ſalmon. They ſtaid that winter there, and found that the ſun roſe about 8 o'clock in the ſhorteſt days, which muſt have been about the 49th deg. and coin-

* p. 174 to 190.
† p. 423 to 433.

cides

cides with the latitude of Newfoundland, or the river of St. Laurence in Canada.

After they had built ſome huts there, they miſſed a German mariner named Tyrker, whom, after a long ſearch, they found in the wood ſkipping and very merry. Upon aſking what made him ſo chearful, he anſwered, that he had eaten ſuch grapes as people made wine of in his native country. When Leif ſaw and taſted theſe grapes himſelf, he called his new country Viinland, *i. e.* Wineland *.

In the ſpring, they went back to Greenland. Leif's brother Thorwald reſolved to carry the diſcoveries farther, and ſailed thither the very ſame year with Leif's crew; he examined the land weſtward, and the ſummer following eaſtward. The coaſt was very woody and beſet with many iſlands, but they found no footſteps of man nor beaſt. The third ſummer they explored the iſlands; but as the ſhip received damage on a certain cape, they were obliged to ſpend moſt of the time in repairing her, and as they could not uſe the old keel any more, they ſet it up on the ſaid cape and called it Kiælarneſs.

Having repaired the ſhip, they re-examined the eaſt-ſide of the land, and perceived three ſmall boats covered with ſkins, and three men in each. They ſeized them all but one, (who eſcaped) and killed them out of mere cruelty. Some time after, a great number of the ſame ſort of men in their boats aſſaulted them; but they defended themſelves ſo well from their arrows, behind the boards with which their ſhips were guarded, that the ſavages were forced to take to flight after an hour's ſkirmiſh. They called theſe Indians *Skrællings* out of contempt †; and Arngrim, writing after Myritius, calls them *Pygmæos bicubitales*, and ſays that they were alſo found on the weſt-ſide of Greenland; he deſcribes thoſe deſpicable men as having ſo little ſtrength, that there was nothing to fear from them, if there was ever ſo many of them. Yet Thorwald, and he alone,

* 'Tis well known that good-taſted wild grapes grow in the foreſts of Canada, but they yield no good wine.

† It ſignifies chips, parings, *i. e.* dwarfs.

was

was obliged to ſuffer for his barbarity, for he died of a wound from their arrows. He ordered his people to ſet up a croſs at the head and foot of his grave. On that account that cape was called Kroſſa-neſs *. His companions wintered in Wineland, and next ſpring they returned once more to Greenland.

The ſame year Thorſtein, the third ſon of Eric the red-headed, ſet out for Wineland with his wife Gudrid, his children, and all his people, in all 25 perſons; his chief intention was to bring away the corpſe of his brother, but he was driven by a ſtorm on the weſt-coaſt of Greenland at a great diſtance from any of the Norwegian dwellings. There he took up his winter-quarters, but he and ſome of his followers loſt their lives by an epidemical ſickneſs. In the ſpring his wife brought his corpſe back again to her own home.

From this time the fixing a ſettled colony in Wineland was more earneſtly thought of. An eminent Icelander called Thorfin married Gudrid, and by this means inherited Thorſtein's right to Wineland, whither he went with her, 65 men and five women; they took all ſorts of cattle, tools, *&c.* with them, and begun to build and plant. The Skrællings alſo ſoon found them out, and bartered their ſkins and furs with them; they would fain have had ſome of their weapons in exchange, but Thorfin had forbid it. However one of them ſtole a battle-ax, and was ſtupid enough to try it on his companion; but as his curioſity coſt the other his life, a third took the battle-ax and threw it into the ſea.

Three years after, Thorfin came back to Greenland, and brought ſuch valuable merchandizes with him, that he excited a deſire in many to ſeek their fortune in Wineland. He himſelf went to Iceland, and built a magnificent houſe there. After his death Gudrid took a journey to Rome, and afterwards

* Hence it appears that Thorwald was a chriſtian, as well as his brother Leif. The reſt of the Greenlanders, the Icelanders, and eſpecially the Norwegians, that reſorted from time to time to Wineland, were probably ſtill heathens, who would rather live in a ſtrange land, than embrace the Chriſtian religion, which Olaus Tryggeſon propagated with impetuoſity in Norway.

ended

ended her life in a nunnery in Iceland, built by her ſon Snorro born in Wineland.

In the mean time two Icelanders, Helgo and Finbog, fitted out each a ſhip for Wineland with 30 men, and took Freidis, a daughter of Erich Reude with them. This woman fomented an inſurrection in the new colony, in which 30 perſons were killed, and among them Helgo and Finbog. Then back ſhe went to Greenland, where ſhe was abhorred by every one, and ended her life in wretchedneſs. The reſt of the coloniſts probably fled and diſperſed in the country, for fear of puniſhment. At leaſt from that time there are no more connected accounts to be found of this colony; except that in the year 1121, that is, a hundred years after its firſt diſcovery, biſhop Eric from Greenland is ſaid to have gone thither to convert his forlorn countrymen, who were moſtly ſtill heathens. 'Tis probable thoſe Indians at preſent about Newfoundland, who are ſo very different in their ſhape and manner of living from the other Americans, may be deſcended from them.

§. 8.

I will take this occaſion to ſpeak of the extraction of our preſent Greenlanders, who were formerly called Skrællings*. I find no ſatisfactory footſteps of Greenland's having been inhabited before the arrival of the Norwegians. It is true, the already mentioned Daniſh chronicle, written in verſe, ſays that certain Armenians were firſt driven hither by a ſtorm, and that from hence they peopled Norway and America, and alſo that many tribes were found in Greenland, who were governed by different chiefs. But this author writes many things that are not juſt or congruous, and we muſt make him allowances as a poet. Torfæus quotes ſeveral of the moſt ancient Iceland writers, ſome of whom, as Sæmund Frode, Arius Polyhiſtor,

* The Greenlanders ſay, that they were called Karallit by the former Chriſtian inhabitants. According to their manner of pronunciation, in which they divide conſonants that ſtood together, Skrælling might be turned into this word, or *vice verſa*. (It has however been found, that the Eſquimaux too give themſelves the name *Karalit*.)

and Snorro Sturleſen wrote in the 11th century, conſequently ſoon after the diſcovery of the land, who ſay, that though they found ſome pieces of broken oars now and then on the ſtrand, yet they never ſaw any people neither on the eaſt nor weſt-ſide, tho' they mounted the hills to ſurvey the land. Thorwald met with the firſt Skrællings in his new-diſcovered Wineland, and murdered ſome of them. Now it is ſuppoſed, that this Wineland was no other than the preſent Newfoundland, or perhaps Canada.

In the 14th century, they make their appearance all at once in Greenland on the weſt-ſide, where they are reported to have killed 18 Norwegians, and to have carried away two boys priſoners. The above-mentioned Greenland juſtitiary Ivar Beer was ſent thither by the biſhop to drive away the Skrællings, but he found at his landing no men, either chriſtians or heathens, but many oxen and ſheep; he ſlaughtered as many of theſe as his ſhip could contain, and then turned back again. Torfæus makes the date of this to be in 1349. Since then nothing is written more of the Skrællings, and the accounts of Greenland alſo draw to a period ſoon after.

Peyrere produces the ſentiments of the learned *Wormius* about it, *viz.* that the Skrællings were firſt ſeen on the North-bank of Kindil's-Inlet, which was the laſt bay northward that the Norwegians occupied on the weſt-ſide. Some raſh and venturesome Norwegians went over to them, and acording to cuſtom inſulted the contemptible Skrællings*; but they were obliged to pay for their temerity with their lives. Further, that when theſe ſavages ſaw Ivar Beer's ſhips, they concealed themſelves in clefts and between the hills, and that was the reaſon of their finding no people, but many cattle.

Therefore the moſt probable ſuppoſition is, that the preſent ſavages firſt came to Greenland in the 14th century, and that their route was not from the eaſt out of Europe, but from the weſt out of North-America. If they came from Europe, we muſt ſuppoſe they

* This conjecture harmonizes with the tradition of the Greenlanders reſpecting the origin of the Kabluner, and of their wars with the Innuit. B. III. §. 38.

came

came either by Nova-Zembla and Spitzberg*, in ſome ſuch way as the ſtory relates of Hallur Geit, who performed a journey from Greenland to Norway on foot with a goat, which kept him alive with its milk, from which he got the ſurname Geit; (but ſince the diſcoveries in the Ice-ſea, by which we know that theſe countries are not contiguous either with Ruſſia or Greenland, this muſt be given up entirely:) Or ſecondly, they muſt have croſſed that wide ocean through ſo much ice in their little boats; which is ſcarce poſſible. Or thirdly, they muſt have gone thither over the ice, as Arngrim relates of a certain woman called Helgo, who was carried from Norway to Greenland on a great flake of ice. But methinks this ſounds abſurd too. Indeed the way through the Ice-ſea ſeems to be the neareſt, but it has ſo many difficulties, that 'tis hard to conceive it probable.

From the accounts I have ſeen of the northern nations, I do not perceive ſo much reſemblance or probable affinity to our Greenlanders either in the Laplanders, Samojedes or Oſtiaks, that live north and north-weſt on the coaſts of the *Mare glaciale*, as I do in the Kalmucks †, Jakutes, Tunguſes and Kamſhadals, who inhabit the north-eaſt regions of Great Tartary between the Ice-ſea and Mungalia. This is the route our Greenlanders muſt have taken; they came firſt into Tartary after the great diſperſion of the nations, and were driven on further and further by imperious or at leaſt more potent nations that followed them, till at

* Verelius ap. Torfæum, p. 25.

† More properly *Kallmack*, as they call themſelves; which word is compounded of *Kall* to ſettle, and *Umak*, a tribe. Now the Greenlanders call their original patriarch *Kallak*, and *umiak* ſignifies a great or women's-boat, which carries the whole family at once. *Strahlenberg*, in his *Deſcription of the North and Eaſt Parts of Aſia*, ſays in ſeveral places, on the credit of the Tartarian writer Abulgaſi Chan, that Og, or Ogus Chan, who reigned in Tartary long before the birth of Chriſt, made an inroad into the ſouthern Aſiatic countries, and as ſome of his tribes ſtaid behind, becauſe they could not follow him on account of a deep ſnow, they were called in reproach *Kall-atzi*, and alſo *Karlik*. Now this Karlik, in its plural *Karalit*, is the very name the Greenlanders give themſelves. I have alſo obſerved ſuch a great ſimilitude between them and the Kalmucs in their ſtature and manners, and likewiſe in ſeveral ſurnames which the Greenlanders have preſerved without knowing their meaning, that I apprehend they bear a greater affinity to them than to any other Aſiatick nation.

laſt they were hunted up to the remoteſt corner of Tartary near Kamſhatka. And when they could ſtay no longer here neither in peace, they were obliged to betake themſelves to America. It is not my intention hereby to aſſert, that America was primarily or properly peopled by them. There are more ways how this great quarter of the globe could be ſtocked with inhabitants long before. Moſt of the Americans are ſo very unlike our Greenlanders, that I cannot conceive them to be of the ſame deſcent. I only ſay, that they came into the moſt northern territories of America. And with reſpect to the nations of North-America in particular, other authors beſides have traced a great affinity betwixt them and the inhabitants of Siberia, in their way of living, their food, their dreſs, in almoſt all their manners, and even in their religion; and hence they have concluded, that theſe Americans branched out from them. If the vaſt ocean between Aſia and America deters any one from giving this opinion a hearing, let him only examine the charts that are drawn according to the lateſt diſcoveries of Profeſſor *de l'Iſle de la Croyere*, and read in *Buſhing's Geography*, how the Ruſſian captains Beering, Spangenberg and Tſchirikow (with the laſt of whom De l'iſle ſailed,) met in their voyages on this ſea between the years 1725 and 1740, not only with many iſlands, and people inhabiting them, that had the ſame dreſs, leather boats, and way of living, as our Greenlanders; but they alſo found that America approached ſo near towards Kamſchatka, that about the 66th deg. one might ſuppoſe, if not a junction between Aſia and America, yet at moſt but a very narrow Strait *.

* Profeſſor *Miller* treats of this more amply in his collection of Ruſſian tranſactions, Vol. III. p. 214. The natives of the American coaſts came aboard in little canoes, ſhaped like the kajaks of the Greenlanders. They indeed did not underſtand the language of the Tſchuktſchi, whom the Ruſſians had taken with them from Kamſchatka as interpreters, but however, on account of their ſize and ſhape, looked upon them as the ſame ſort of people with themſelves. Theſe Tſchuktſchi have indeed no little canoes, but yet their large boats, which they call Baidars, carrying from 30 to 40 men, are ſpread with ribs of wood or bones of whales, and covered over with ſeal-skins. See Strahlenberg's Deſcription, p. 437.

Even

Even before theſe diſcoveries were made, geographers had preſumed ſuch a contiguity or proximity, becauſe they could not otherwiſe account for it, how the various ſpecies of animals could be propagated from Aſia to America. The ſame conſideration made the Icelanders believe, that there muſt be a contact between Greenland and Lapland. *Charlevoix* tells you, in his diſſertation of the origin of the Americans, that the jeſuit Grellon, on his Chineſe miſſion, met in Tartary with a woman, whom he had baptized in a former miſſion in Canada in the vicinity of the Huron-lake. She was taken priſoner in war, and was carried from one people to another till ſhe came to Tartary. Another jeſuit is ſaid to have found a Spaniſh woman from Florida in China, who had been carried away priſoner by the Indians, and travelled through ſome very cold countries till ſhe came at laſt to Tartary, and was there married to a Tartar ſoldier *.

Our ſavages, therefore, ſhunning the violence and injuries of their purſuers, retired acroſs this ſtrait, or from iſland to iſland, to America, where they could ſpread themſelves unmoleſted in the then uninhabited countries, at firſt round the ſouth-eaſt part of Hudſon's bay, or through Canada, as far as the north ſea. And here they were firſt found by the Norwegians in their Wineland in the 11th century. But afterwards when theſe regions were alſo taken poſſeſſion of by other tribes of Indians from Florida, more numerous, potent and warlike than they, they were once more obliged to recede northwards as far as the 60th deg. Here *Ellis* found the *Eſkimaux* † in his voyage to Hudſon's bay, who had the ſame aſpect, dreſs, boats, hunting and fiſhing implements, habitations, manners and uſages, as our Greenlanders. Had he underſtood or wrote down more of their language, than the ſingle word *tukto*, which ſignifies both with them and our Greenlanders, a reindeer; we ſhould probably have found that they ſpoke the ſame tongue. But I further

* *Journal d' un Voyage*, &c. p. 45.

† Charlevoix derives this their name from the Indian word *Eskimantſik*, which in the language of the Abenaquis ſignifies *eating raw*, and it is certain they do eat raw fiſh.

recollect, that a certain mariner, who had been ſeveral times in Greenland, and had wrote down a number of words, ſailed from London to Terra Labrador in the year 1752, and he and the Indians there could mutually make themſelves underſtood; he found them very much like the Greenlanders, only a little more rude and wild *.

The clerk of the ſhip *California* ſays, † that theſe Eſquimaux are often purſued and hunted by the other Indians, that live about the ſouth and weſt ſhores of Hudſon's bay round the factories, and are quite a different generation. Theſe fall upon them, take them priſoners, or murder them, becauſe the poor Eſquimaux muſt bear the blame if the others are unfortunate in hunting or fiſhing. For this reaſon theſe fugitives have retreated ſo far northwards, till probably in the 14th century they either croſſed Davis's Straits in their boats, from Cape Walſingham in the 66th deg. to the South-bay in Greenland, which can ſcarce be 60 leagues wide; or elſe they went higher up by Baffin's bay, (where, according to the report of the Greenlanders, there are ſtones ſet up with arms like our guide-poſts, here and there on the ſea-coaſt) and ſo came down on the parts where the Norwegians formerly had their

* Since I wrote the above, this affair has been fully cleared up and decided; For one of our brethren, who underſtands the Greenland language, made a Voyage to *Labrador* in 1764, with the conſent and furtherance of *Hugh Palliſer*, Eſq; governor of Newfoundland, and on September the 4th, met with about 200 ſavages. The firſt that he ſpoke to, behaved in the beginning very wild and ſhy; but when the Indian ſaw him clad in his own dreſs, and heard him ſpeak his own language, he called out to the others with ſhouts of joy; "Our friend is come." They conducted him further up to their families, and though other Europeans think they risk their lives to be alone with them, yet they ſhewed him all imaginable friendſhip, and rejoiced when he gave them hopes of viſiting them again next year [which he accordingly did, in company of the Rev. Mr. *Drachart*, who is ſtill better verſed in the language.] It was found, that the difference between their language and that of the Greenlanders, was not greater than between the dialects of the northern and ſouthern Greenlanders, which do not differ ſo much as the High and Low Dutch. They, like the Greenlanders, call themſelves *Innuit* or *Karalit*, and the Europeans *Kablunaet*. Their ſtature, features, way of living and manners, dreſs, tents, darts and boats, are alſo the ſame, only ſomewhat more coarſe and rude, for want of proper tools to make the laſt.

† See his *Account of a Voyage for the Diſcovery of a North-eaſt Paſſage*, Vol. ii. p. 43. &c.

habitations,

habitations, firſt on the weſt-ſide, and then by degrees round to the eaſt.

§ 9.

But here it might be queried, how ſhould theſe daſtardly Skrællings, that every where fly before the feebleſt foe, that rather ſculk into the inclement and barren regions of the north, than come to blows with the other Indians, who are as badly armed as themſelves, and finally that are timid to this day, and ſtrangers to all methods of defence; how, I ſay, ſhould they be capable of overmatching the valiant Norwegians, thoſe ſons of conquerors, in their well-peopled colonies, and barricaded by craggy rocks; and of extirpating them ſo totally, that we have not hitherto been able to trace any footſteps of them? Nor do I affirm this, but regard it as a groundleſs notion. The ancients record no other circumſtances of war, but the ſlaughter of eighteen Norwegians on the weſt-ſide. The plague, with other fatalities combined with it, ſeems to have been the principal depopulator of theſe numerous colonies; and the ſavages afterward could more eaſily make an utter end of them. This peſtilence, which was called the *black* or ſable *death*, raged about the year 1350, and ſpread itſelf over all Europe with ſuch fury, that not only moſt of the people and the very cattle died away, but even the roots of the trees, the plants and herbage felt its ravage, and moſtly withered away; ſo that whole territories lay waſte and void. This contagion prevailed moſt in the northern diſtricts. It may well be ſuppoſed, that Greenland too muſt have been infected, through its frequent commercial intercourſe with Norway. By and by mariners fail, and Greenland no more affords its wonted ſtores for them to fetch away, becauſe the cattle alſo feel the mortal ſtroke. Thus its former briſk navigation diminiſhes; the ſavages in the mean while widen their borders, and the few enfeebled Norwegians are driven by fear from the weſt to the eaſt-ſide; and the more they decreaſe, the nearer they draw together. This made Ivar Baer cloſe his relation of Greenland with theſe words:

"the weſt-ſide is now occupied by the Skræl-
"lings."

After the plague, ſome merchants ſent their veſſels again to Greenland. But queen Margaret begun a law-ſuit with them in 1389, for trading thither without her grant, becauſe theſe countries and Iceland, Færoe and Finmark, belonged to the royal domains *. Neither ſhe herſelf nor her ſucceſſors reſided any more in Norway, and they had ſo much work and diſturbance on account of the union of the three northern kingdoms at Calmar, that they had no time to think of the forſaken Greenlanders. At the ſame time many veſſels were caſt away by ſtorms, and that diſcouraged the merchants more ſtill, ſo that in ſhort the navigation thither was entirely neglected †. Thus the deſerted Norwegians might be eaſily hemmed in, famiſhed and killed by the ſavages ‡, or be compelled to the diſagreeable alternative of caſting themſelves into their arms, incorporating with them, and conforming to their manner of life. At laſt the regency thought of them again, and ſent them biſhop Andrew in the year 1496. But our age can procure no certain intelligence either of his arrival, or of the Norwegians ſince that time, and their final fate; whether they all died of the peſtilence, or were murdered by the ſavage Skrælings, or whether ſome of them are ſtill exiſting, who have receded back into the inlets between the mountains; which laſt is the opinion of many.

It is certain ſome traces of them were perceived long after this. About the year 1530 biſhop Amund of Skalholt in Iceland is ſaid to have been driven by a ſtorm in his return from Norway, ſo near the coaſt of Greenland by Herjolfs Neſs, that he could ſee the people driving in their cattle. But he did not land,

* Pontanus ap. Torfæum, p. 24.

† Lyſcander ap. Torfæum, p. 25.

‡ There is a diſtrict in Baal's river called Piſſikſarbik, *i. e.* a place where people ſhoot arrows, or a field of battle. It is believed that the Skrellings had an encounter there with the Norwegians. On the other ſide the water, which can be ferried over in half an hour, there are ſtill ſome ruins, and the Greenlanders ſay, that the place derives its name from people having ſhot one at another with arrows from the oppoſite ſides.

becauſe

becauſe juſt then a good wind aroſe, which carried the ſhip the ſame night to Iceland. The Icelander Biœrn von Skardſa, who relates this, alſo ſays further, that a Hamburgh mariner, Jon Grœnlander by name, was driven three times on the Greenland iſlands, where he ſaw ſuch fiſher's hutts for drying fiſh as they have in Iceland, but ſaw no men; further, that pieces of ſhattered boats, nay in the year 1625 an entire boat faſtened together with ſinews and wooden pegs, and pitched with ſeal's blubber, have been driven aſhore at Iceland from time to time; and ſince then they found once an oar with a ſentence written in *Runic* letters; *Oft var ek dasa, dur ek dro thik*; that is, "Oft was "I tired, when I drew thee." A German Author, Dithmar Blefken, tells us, that in the year 1546, being in Iceland, he ſpoke with a Dominican monk, who came but the year before from St. Thomas's cloyſter in Greenland; he went in company with his biſhop from Greenland to Norway and afterwards ſettled in Iceland; and this monk gave him a deſcription of St. Thomas's cloyſter. It is confeſſed, that the ſtory is told a little incoherently, and its truth is much doubted; but yet I find a ſort of voucher for it in *Cæſar Longinus's Extract of all Journies and Voyages* *. There it is ſaid, that an Engliſh ſailor, Jacob (or James) Hall, in the ſervice of Denmark, made ſeveral voyages to Iceland and Greenland, and wrote a deſcription of the wild Greenlanders the moſt particular, ample and conformable to truth, of all that had written; this man affirms that he alſo had ſpoken with the aforeſaid monk in Iceland in the preſence of the governor, and had enquired of him about the ſtate of Greenland. He told him likewiſe ſeveral things about St. Thomas's cloyſter, particularly "that "there was a fountain of hot water conveyed by pipes "into all their apartments, ſo that not only their "ſitting-rooms, but alſo their ſleeping-chambers were "warmed by it, and that in this ſame water meat might "be boiled as ſoon as in a pot over the fire. The "walls of the cloyſter were all made of pumice-ſtone,

* Part II. p. 147.

"and if they poured this hot water upon the ſtones, "they would become clammy and viſcid, and ſo they "uſed them inſtead of lime."

The Daniſh Chronicle of Greenland alſo makes mention of this cloyſter, and ſpeaks beſides of a garden, through which a rivulet of this hot fountain flowed, and made the ſoil ſo fruitful, that it produced the moſt beautiful flowers and fruits. But the moſt ancient Iceland accounts mention not one word of this cloyſter, nor of the city Albe in Greenland. The monk told Jacob Hall a good deal about the ſavages, whom he called pygmies; but theſe relations neither harmonize with the preſent aſpect of things, nor with Jacob Hall's own account of Greenland *. For my part, I preſent you with what people have ſaid of the eaſt-ſide of Greenland ſo as I have it, but can affirm nothing. As to what has been done from time to time for the freſh diſcovery of this place, I ſhall come to it preſently.

§ 10.

In the mean time I will relate ſomething of its preſent ſtate, ſo far as we could learn from ſome Greenlanders that came to viſit ſome of their relations in Newberrnhuth in the ſummer, 1752. The journal contains the following account.

"One of theſe ſtrangers, called Kojake, who, after "he comes to Onartok or the warm fountain, hath "five days journey further to his own home, and con"ſequently lives 60 leagues up the eaſt-ſide; this man "gave us the following relation, that he lodged two "men laſt winter, who ſaid, that they and a third "had made a three years excurſion on the eaſt-ſide "in their womens-boats. He could not tell us the "native place nor habitation of theſe ſtrangers, only "that it was very far diſtant from him north eaſt"ward. According to their account, they tarried the "firſt winter by the way, the ſecond year they pro"ceeded ſo far as the ice would permit them, and "the third they came back again. They had been

* Longinus, l. c. p. 737.

" ſo high on the eaſt-ſide, that the ſun did not quite
" ſet in ſummer, but illuminated the mountains with
" its rays even at midnight, which agrees with the
" 66th deg. By the way they were obliged at times
" to lay their tent and boat upon a ſledge, and draw
" it acroſs the ice by dogs. They always kept under
" the land, and never put off far to ſea, becauſe a
" great deal of ice lies there, though there was ice
" enough alſo under the land, but it is ſooner diſſolved
" by the ſun there, and carried away by the current,
" than off at ſea. They deſcribed the people on the
" eaſt-ſide as bigger than thoſe on the weſt; they had
" black hair, great beards, but looked brown like the
" reſt of the Greenlanders. Their dialect was moſtly
" the ſame as their's, only they had a ſinging tone.
" They had ſeen no trees nor graſs, neither reindeer nor
" hares, becauſe they did not touch on the main land,
" but ſtayed upon the iſlands. On the other hand they
" had ſeen many ſeals, eſpecially the ſpotted and hooded
" ſpecies, alſo many whales, red-fiſh, ſoles, eider-
" fowls, partridges, bears and foxes. In theſe conſiſts
" the food of the inhabitants, whom they characterized
" as numerous, and friendly in their converſation.
" They ſaw a fine inlet, but did not enter it for fear
" of the Cannibals or Man-eaters, which are ſaid to
" live in that place. All Greenlanders have a dread of
" them from former times. According to the opinion of
" this traveller, they did eat men at firſt out of neceſſity,
" becauſe once in a great famine in winter they had
" nothing elſe; and as they reliſhed it, they had now
" inured themſelves to the unnatural cuſtom of making
" *mikkiak* of their dead, that is, to lay them by in a
" pit with other meat, and ſo to eat their fleſh raw,
" half-rotten and frozen. They do not like to ſlaugh-
" ter middle-aged people even in a time of dearth, but
" only old people and forſaken orphans; and they
" will preferably ſpare their dogs at ſuch a time be-
" cauſe of their uſefulneſs, and ſlay ſome unneceſſary
" perſon in their ſtead. They build their houſes of
" ſtone like our Greenlanders, and lay wooden raf-
" ters on the walls. But wood is there very ſcarce.
" They alſo wear the ſame ſort of cloaths as the others,

" but very coarsely stitched together, because all iron,
" especially needles, is very rare; therefore there is
" great joy if they happen to find a nail in the wood
" that the sea drives upon their shores. They had
" never seen a ship, and had no boats with sails them-
" selves. But their women's boats, kajaks and darts,
" are like the others. He knew nothing of their reli-
" gion, only that they had angekoks or conjurers there
" too. He also described the weather and winds.
" There were not so many fogs as in Davis's Straits,
" but the snow fell deeper beyond comparison, and
" generally with a south-wind." So far this account.

A certain factor gave me the following information of the condition of the east-side. " In the year 1757,
" a South-lander wintered here at the colony, and ac-
" quainted us that he had learnt from some Green-
" landers, who came from the east-side, that there
" were people living in a certain inlet between the
" mountains, who came down every spring in pretty
" large numbers to the sea-coast. The Greenlanders
" then fly for fear from these men, as fast as they can,
" in their boats to the islands; for they describe them
" as very cruel, and mingle something fabulous in
" their reports; these people cannot follow them to
" the islands for want of boats, but they shoot after
" them with arrows, which they carry in a quiver on
" their backs. Then they ransack and ruin their ha-
" bitations, and so retire again to their mountains,
" taking with them what they can make use of."

If this report could be depended upon, we might suppose that these men, and the above-mentioned cannibals dwelling in a certain inlet on the east-side, were both one people, who descended from the old Norwegians, had sheltered themselves from the savages in the mountains, lived in enmity with them out of resentment for the destruction of their ancestors, pillaged them in the spring when sustenance failed them, and were looked upon by the savages as men-eaters, and fabulously represented, through an excess of fear. Agreeable to this, the reader will recollect what was said in the III. Book § 40. That the Greenland women tattle to their children about mountain-spirits,

some

ſome four yards, ſome ſcarce a foot tall, from whom the Europeans had learned their arts; and alſo about the erkiglit, that live only on the Eaſt-ſide of the land, who are deſcribed by the Greenlanders, (ſo as Profeſſor *Egede* obſerves, a certain Iceland writer pourtrays the Norwegians, whom 'tis preſumed he never ſaw) as being man-haters, and having a face like a dog's.

§ II.

Another factor, who gives himſelf a great deal of trouble to interrogate ſtrange Greenlanders about the nature and contents of their country, and to reduce their diſſonant and often contradictory rumours to ſome probable medium, communicated his thoughts to me as follows: "The Greenlanders on the weſt-ſide, "have from four to ſix days run in their boats before "the ſun ſeems to riſe out of the ſea, that is, till they "have paſs'd Statenhook, and are come to the eaſt-ſide. "Then they can coaſt along ſome days further up-"ward, till they come to a great gulf filled almoſt "with ice, but here they are at a ſtand, for there is "ſuch a rapid ſtream, and ſo much ice ſtretching out "into the ſea, that they dare not venture to paſs it. "I have many reaſons for believing, that this icy gulf "is the ſtraits of Forbiſher, which, according to "my formerly-expreſſed opinion, were once navigable, "but have been locked up with ice time out of mind. "As near as I can compute by the Greenlanders days-"run, it muſt be betwixt 100 and 120 leagues from "the weſt-ſide to this ice-gulf. According to the "Dutch charts, this piece of land hath no inlets or "bays marked upon it. The Greenlanders give of it "the ſame deſcription. Therefore they find no final "fiſh beſides ſcolpings there, and for that reaſon muſt "make the perilous voyage annually to Onartok on "the weſt-ſide to catch angmarſet, which is their dai-"ly bread. Neither does any graſs or ſhrubs grow "there, and conſequently there are no rein-deer, only "foxes*. Yet many Greenlanders live there, becauſe

* The reader will remember what was ſaid in the 4th §, that the old Iceland accounts ſpeak of a barren deſart between the eaſt and weſt-ſide, which takes ſix days to go round it in a boat.

"they

"in that place plenty of seals, especially the hooded "sort. And we have long been acquainted with this "east-side from Statenhook to the ice-gulf, because "Greenlanders from even so far as that, come in "Thumbert up thither, and pass on to Disko bay. But "with respect to what lies beyond the ice-gulf, or "Forbisher's straits, eastward or northward (which "is properly the old Osterbygd, once so well inhabit-"ed by the Norwegians, and now the lost Greenland) "the Greenlanders had never any thing to relate of it "before 1728, except that so many people lived there, "that a great whale would scarce suffice for a meal for "them; and that they were very barbarous and eat "human flesh. In the year 1751, two men are said to "have come back from the other side of the ice-gulf, "and to have related a great deal of their tour *. In "the years 1756, 58, 60 and 61, some Green-"landers came down from the east-side as far as Sta-"tenhook to deal with the Greenlanders there. The "last company arrived there about the end of July in "two large women's boats, and many kajaks, and were "three months in coming, and having bought what "they wanted, returned again after a few days. Hi-"therto I took those strangers to be of the same people, "and that they only lived between the ice-gulf and "Statenhook; but I am now assured by some Green-"landers who have dealt with them, and who are at "present (1762) making preparation to settle this win-"ter in Kangek, that they know all the natives of that "district perfectly well, but that these new folks come "from a great distance north-east. Therefore, while "they call themselves southlanders, they distinguish "them by the name of Northlanders. They describe "them as a simple, timorous people, and very little "moralized. Thus the Southlanders reason, who are "themselves accounted by us the most stupid and rough "Greenlanders. They are tall and large-limbed, and "have black hair, but no beard; they speak Green-"landish, only with a different pronunciation, which "approaches nearest to the dialect of the Greenlanders

* The foregoing section contains their relation.

"in

"in Disko bay.* They are dressed like our Greenland-
"ers, only their modes vary. I myself got a bladder gar-
"ment from the Greenlanders that came hither, and
"which he bought of them, which has a longer flap
"behind and before than the women wear here. It is
"stitched with many ornaments, but of coarse mate-
"rial. They know nothing of the old Norwegians,
"nor their habitations, nor churches. Yet they have
"dogs, tho' quite different from the species in Green-
"land, and most like the Iceland dogs. Nor indeed
"can they know much of the edifices of the Norweg-
"gians, because they live only upon the islands; for
"the inlets of the main land are blockaded with ice,
"and not only so, but the ice spreads itself in such a
"manner over the land down to the water, that it af-
"fords a prospect like one field of ice. The ice lies
"long upon the water too; during that time they
"must make shift with a sort of black halibut, whose
"fat they burn in the lamps instead of train. When
"the ice drives away, they catch many seals. They
"had no floating ice for the last three or four years,
"which they wonder at as much as we do, that we have
"escaped it the last seven years since 1736. During
"that time the sea hath brought them more wood than
"ordinary. The things that fail them mostly are
"iron and bone. To procure these, they began ten
"years ago to undertake such dangerous voyages to
"our Greenlanders. They bring fox-skins, seal-
"skins, straps, and soft marble kettles. They lay
"their wares down, and are satisfied with what num-
"ber you please of bad needles or old blunt knives.
"They wonder very much at linen and woollen
"clothes, and other kinds of foreign Merchandize,
"but they express no desire to have them."

* One might conclude from this token, that they are no descendants of the old Norwegians. But if what I heard besides this account be true, that our Greenlanders cannot understand their speech when they speak one among another, then we might suppose the contrary, or at least so much, that they spring from a mixture of the old Norwegians with the Greenlanders.

"in this archipelago plenty of seals, especially the hooded
"seal: and we have long been acquainted with this
"coast, from Sawenhobk to the ice-gulf, because
"Greenlanders from even so far as that, come in
"Thumbert up which they pass on to Disko bay. But
"with respect to what lies beyond the ice-gulf, or
"Forbisher's straits, eastward or northward (which
"is properly the old Osterbygd, once so well inhabit-
"ed by the Norwegians, and now the lost Greenland)
"the Greenlanders had never any thing to relate of it
"before 1736, except that so many people lived there,
"that a great whale would scarce suffice for a meal for
"them; and that they were very barbarous and eat
"human flesh. In the year 1751, two men are said to
"have come back from the other side of the ice-gulf,
"and to have related a great deal of their tour *. In
"the years 1756, 58, 60 and 61, some Green-
"landers have been down from the east-side as far as Sta-
"thebibo to deal with the Greenlanders there. The
"first company arrived there about the end of July in
"two large women's boats, and many kajaks, and were
"above a month in coming, and having bought what
"they wanted, returned again after a few days. Hi-
"therto I took these strangers to be of the same people,
"and that they only lived between the ice-gulf and
"Statenhook; but I am now assured by some Green-
"landers who have dealt with them, and who are at
"present (1768) making preparation to settle this win-
"ter at Ameralik, that they know all the natives of that
"place perfectly well, but that these new folks come
"from a great distance north-east. Therefore, while
"they call themselves southlanders, they distinguish
"them by the name of Northlanders. They describe
"them as a simple, timorous people, and very little
"moralized. Thus the Southlanders reason, who are
"themselves accounted by us the most stupid and rough
"Greenlanders. They are tall and large-limbed, and
"have black hair, but no beard; they speak Green-
"landish, only with a different pronunciation, which
"approaches nearest to the dialect of the Greenlanders

* The foregoing fection contains their relation.

"in

"in Disko bay. They are dressed like our Greenlanders, only their modes vary. I myself got a bladder-garment from the Greenlanders to show me this, and which he bought of them, which has a longer flap behind and before than the women wear here. It is stitched with many ornaments, but less coarse than hers. They know nothing of the old Norwegians, nor their habitations, nor churches. Neither have they dogs, tho' quite different from the spitzes in Greenland, and most like the Iceland dogs. Nor indeed can they know much of the edifices of the Norwegians, because they live only upon the islands, for the inlets of the main land are blockaded with ice, and not only so, but the ice spreads itself in such a manner over the land down to the water, that it affords a prospect like one field of ice. The ice lies long upon the water too; during that time they must make shift with a sort of black halibat, whose fat they burn in the lamps instead of train oil. When the ice drives away, they catch many seals. They had no floating ice for the last three or four years, which they wonder at as much as we do that we have escaped it the last seven years since 1736. During that time the sea hath brought them more wood than ordinary. The things that fail them most are iron and bone. To procure these, they began ten years ago to undertake such dangerous voyages to our Greenlanders. They bring fox-skins, seal-skins, straps, and soft marble kettles. They lay their wares down, and are satisfied with what number you please of bad needles or old blunt knives. They wonder very much at linen and woollen clothes, and other kinds of foreign Merchandise, but they express no desire to have them."

* One might conclude from this token, that they are no descendants of the old Norwegians. But if what I heard besides this account is true, that our Greenlanders cannot understand their speech when they speak one among another, then we might suppose the contrary, or at least so much, that they spring from a mixture of the old Norwegians with the Greenlanders.

§ 12.

Thus I have given the accounts of the preſent ſtate of the once fruitful and populous eaſt-ſide, as good as they have been given me, and I have the leſs reaſon to ſcruple their truth, as they correſpond with what our eyes behold on the weſt-ſide. I will now proceed to relate in a few words, what trouble has been taken to find this loſt country again.

For the ſpace of 100 years, during the reigns of the four ſucceſſors to queen Margaret, namely Eric of Pomerania, Chriſtoph of Bavaria, Chriſtian I. and Hans, very little was thought of Greenland, until that the diſcovery of the Weſt-Indies excited a deſire to ſeek after Greenland again. The Portugueſe had but lately worked their way round the cape of Good-Hope to the opulent Eaſt-Indies, had juſt begun to take poſſeſſion of its treaſures, and had obtained a grant from the Pope ſolely to occupy all the countries they could diſcover eaſtwards, to the excluſion of all other maritime powers. *Chriſtopher Columbus* imagined, it was allowed to ſeek the way thither weſtward in favour of the Spaniards, who might ſhare the riches of the Eaſt-Indies with the Portugueſe. He ſet ſail on this expedition An. 1492, and diſcovered thoſe iſlands that are ſtill called the Weſt-Indies, and ſoon afterwards the continent, which was called America, as an unmerited honour to one of his followers Americus Veſputius. The Engliſh would not remain idle ſpectators of thoſe important tranſactions. Henry VII. in the year 1497 ſent out Sebaſtian Cabot to ſeek a paſſage to the Eaſt-Indies north-weſt above America. He diſcovered the whole coaſt of North-America and Newfoundland, which the Engliſh took poſſeſſion of and planted many fine colonies, which by induſtrious cultivation and traffic have acquired to the crown more durable power and more inexhauſtible opulence than the mines of Mexico and Peru. It is ſaid that Cabot ſailed as high as the 67th deg. and then muſt have been the firſt that navigated the ſtraits of Davis. There is a report that 100 years before this, viz. 1380, two

Venetians

Venetians of note, called Nicholas and Antony Zeni, being on a voyage from the Iriſh coaſts, were hurried by a ſtorm up to the Deucaledonian ſea, and there diſcovered a great iſland in the 58th deg. between Iceland and Greenland, inhabited by Chriſtians, and containing 100 towns and villages. It went by the name of Weſt-Friezland. But ſince that time no intelligence could be had of this country, and therefore it has been counted a fiction. Yet 'tis ſaid Forbiſher landed there on his 3d voyage, and found the inhabitants in all reſpects like the Greenlanders; therefore he looked upon it to be a part of Greenland *. Some are of opinion that it was ſunk by an earthquake, and that it was ſituated in thoſe parts, where the *ſunken* land of *Buſ* is marked in the maps, and which the ſeamen cautiouſly avoid, becauſe of the ſhallow ground and the turbulent waves.

The deſire of diſcovering new lands was every where rouſed, becauſe adventurers flattered themſelves with the hopes of gold and ſilver mines in every new diſcovered country. There was the ſame ſanguine expectation from the unknown northern countries. As in the year 1271 a ſtrong north-wind wafted a quantity of wood and ice to Iceland with ſome white bears upon it, the Icelanders concluded that there muſt be more land above Greenland, and what land could this be, but that from whence ſome Frieſland ſhips were ſaid to have brought ſtore of gold, ſilver and precious ſtones in the reign of king Olaus? tho' theſe treaſures were ſaid to be guarded by Saturn and his infernal ſpirits, or by cruel ſavages. Yet no dangers can intimidate the adventurer; accordingly they went in ſearch of this land, but the ice forbad their approach†. In Greenland forſooth there muſt be gold too, becauſe it ſtands in their verſion of the book of Job, Chap. xxxvii. 22. "Gold cometh out of the North;" and becauſe Theophraſtus Paracelſus had predicted more valuable gold-mines there than in the eaſt.

* *Recueil des Voyages au Nord*, T. V. p. 54. 80.
† Peyrere, l. c. p. 128.

The first that seriously thought of renewing the intercourse with Greenland, and providing the poor abandoned Christians with teachers, was Eric Walkendorf, archbishop of Drontheim in the reign of Christian II. He read all the writings that treated of Greenland, enquired of all merchants and mariners what observations they had made in the northern seas, drew the course they should steer thither on a sea-chart, hired people to trade and plant a colony there, and wrote rules for them to proceed by. But as he fell under his prince's disgrace, and travelled out of the country in 1521 to Rome, where he died, all his good schemes were buried with him.

Greenland was indeed thought of in the reign of Frederic I. but nothing was done. Christian III. disannulled the prohibition of Margaret with respect to the commerce with Greenland, and permitted every body to go there, nay he fitted out ships himself to search for the land, but they could not find it. Frederic II. sent the famous navigator Magnus Henningsen thither in the year 1578. He, after much danger from storms and ice, was so far successful as to come within sight of land; but he was obliged to return, because (as he reported) the ship stood still all at once, and could not be worked any further, though there was the best wind, and a depth of water unfathomable. He attributed it to a hidden magnetical rock, and others to the fish *Remora*, that held the ship with its teeth; though we may as well suppose that the fear of the ice had a repelling power, or the magnet of his native country, an attractive one to bring him home.

Two years before this, *Martin Forbisher* was sent out by queen Elizabeth of England to find the north-west passage to China. On this voyage he discovered Greenland, which he named *meta incognita*, and particularly the straits which bear his name. He traded with the Indians, but they took away from him a boat and five men. He was therefore the first of the later discoverers that navigated this coast. A black stone, out of which much gold was extracted, whetted the appetite for proceeding most of all. The next year he

failed

sailed thither again, and fought his mining sailors, but could not find them. He made reprizals by taking two savages, and having loaded his ship with a good deal of this same black stone, he returned. An. 1578, the queen sent him once more with a little fleet and 100 men, with orders to establish a colony there, and then to proceed in the discovery of the N. W. passage. But he lost the ship that carried the building-materials, neither could he find the Forbisher-straits again, but ran into another strait, where he again took in a good quantity of a black mineral earth, and returned to England. There is no certain judgment to be formed from his representation of things, whether he landed in Greenland, or Labrador, or by Hudson's bay, because neither the latitude nor the course are distinctly noted.

What he relates concerning the country, its inhabitants, and his dealing with them, agrees exactly with Greenland. But when it is subjoined, that he met with very civilized natives, whose king, called Cakiunge, was decked with pieces of gold and gems; it is plain to be seen, that either the sailors conformed themselves to the prevailing taste, which regarded no voyage for discovery as worth notice, that did not mention gold and silver mountains, pompous palaces and courts, and especially a heap of prodigies or monsters; or else that others added to his true journal (which contains no such thing) some enlargements borrowed from the romances of the times.

John Davis followed him upon the same plan in the year 1585, and first sailed as high as the 64th deg. 15 minutes, that is, to Ball's river, where he landed and dealt with the natives, whom he describes as a peaceful pretty people. Then, and in the two years following, he discovered the coasts of America as high as the 70th deg. gave the straits his own name, and left good hopes behind him of finding a passage there. But it has since been sought in vain by several English seamen, even till 1747, particularly by Button, Hudson and Baffin, who left their names to some of the bays.

§ 13.

The Danes were animated by these discoveries to seek once more for their lost Greenland, and no one spent more upon it than Christian IVth. In the year 1605 he sent thither a certain English mariner called John Knight, who had a good knowledge of the Greenland seas, and the Danish admiral Godske Lindenow with three ships. The admiral anchored with his ship on the east-side, but did not venture to go ashore, he only traded for three days with the natives, bartering iron-work, looking-glasses, and such kind of wares, and at last seized two men, with whom he set out the fourth day on his return. The Englishman sailed with the other two ships to the west-side into Davis's straits; he found the inhabitants there much wilder than those on the east-side, and sent some armed men ashore, who discovered several fine green spots. He made a chart of this coast. They concluded from the smoke that rose out of the ground, that there must be beds of sulphur; they found some metallic stones, which were said to have yielded 26 oz. of silver out of a hundred weight. Finally they also seized four wild men, but were obliged to kill one of them to strike a terror into the rest, who were quite untractable. There was no resemblance between these, and those brought from the east-side, neither in their language, dress nor manners.

The king was so encouraged by these new discoveries, that he sent the admiral thither the next year with five ships, and gave him the three Greenlanders as interpreters. They set sail the 8th of May, and proceeded for Davis's straits, where they anchored Aug. 3d. But this time none of the savages would venture near them. At another place they seemed determined to defend themselves; and at a third place, as they could come to no dealings with them, one of Lindenow's servants ventured ashore in hopes of alluring the savages by all sorts of presents. But they seized him, and before the others could come to his assistance, they cut him to pieces with their bone-knives, and thus revenged

venged the violence done to their people the preceding year. Therefore the ships returned home again without accomplishing their aim.

The lamentable fate of the six Greenlanders, that were brought to Denmark on the first voyage, is thus related *; that notwithstanding the kindest treatment, and the best purveyance with stock-fish and train, yet they often cast an eye northward towards their native country with sorrowful countenances and pitiable sighs, and at last took to flight in their kajaks, but were forced in upon the shores of Shoneh by a hard wind, and so brought back to Copenhagen, where two of them died for grief. Two of the residue fled once more, and only one of them was brought back again, who wept bitterly whenever he saw a little child hanging on its mother's neck, from which it was concluded that he must have had a wife and children. But no one could speak with them, and therefore also they could not be prepared for baptism. The two last lived ten or twelve years in Denmark, and were used in the pearl-fishery at Coldingen, but being constrained to such rigorous labour, and that in winter too, one of them died at it, and the other fled once more, and was not overtaken till 60 or 70 leagues from land, upon which he also died for grief.

After this the king sent two ships more to Greenland under capt. Carsten Richardsen, but they could not get to land for the ice, which made him desist from the pursuit of Greenland. But after the Danish settlement at Tranquebar on the coast of Coromandel was compleated in 1618, the year following he however sent capt. Jens Munk with two ships to discover the N. W. passage to the East-Indies between Greenland and America, but this voyage proved as fruitless as all the former. One cannot plainly determine whether he landed first on the west-side of Greenland, or whether what he mentions of Greenlanders, which in general corresponds with ours, is properly to be understood of the Americans in Hudson's-bay.

* Peyrere, l. c. p. 150.

Yet ſtill Greenland was not thrown aſide, for in the year 1626 a company of merchants in Copenhagen ſent two ſhips into the ſtraits under the patronage of the chancellor Chriſtian Frus, and they traded with the natives. One of the ſailors found a ſhining ſand on the ſhore, which looked like gold and was very heavy. Then they thought they had found an Ophir or Peru, and loaded both ſhips full. But when it came to be aſſayed at Copenhagen, it was nothing but ſand, and the chancellor threw the whole lading into the ſea. Yet when a foreign artiſt extracted genuine gold out of a ſand found in Norway juſt like this, they repented of this precipitate affair, but mean while the captain dying with vexation, they could not find the place again. Theſe alſo ſeized two Greenlanders and took them with them; when they came into the middle of the ocean, they let them come upon deck, and the poor creatures ſprung into the ſea out of love to their native country, and probably were drowned. On this voyage the ſhips company brought the teeth or horns of the unicorn fiſh, which at that time were unknown, and were valued at 1200 l. a piece in Copenhagen, and were ſold in Ruſſia for a great price as the horns of the land-unicorn*.

Under Frederic III. An. 1654, a merchant named Henry Miller ſent a ſhip to Greenland under the command of David Nelles. He brought away three women from the caſtle. Afterwards, when the firſt miſſionary arrived, he found the Greenlanders remembered it very well. Their names were Kunelik, Kabelaw, and Sigolour.

The laſt ineffectual voyage was made in the year 1670 by capt. Otto Axelſon, by the order of Chriſtian V. but we have no account of its iſſue. Finally in 1674, Mr. Tonnochelm, the counſellor for commerce at Bergen, fitted out a ſhip, not barely to make diſcoveries, but alſo to take poſſeſſion of the country, providing it with all neceſſaries for this purpoſe. But it was taken by the privateers, and carried to Dunkirk.

* Peyrere, loc. cit. p. 160.

At last Greenland was so buried in oblivion, that no one hardly would believe that ever there had been such a land as a Greenland inhabited by Christian Norwegians; and it would still be called in question, if the relics that have been found of their churches did not satisfactorily end the dispute.

CHAP. II.

HISTORICAL RELATION OF GODHAAB, OR GOOD-HOPE.

§. 14.

THUS assiduous and active had the Danes been during the reigns of seven kings, to search out and repossess this lost land of their ancestors. But the desirable event of obtaining a firm footing in Greenland, though at last only on the west-side, was reserved for the reign of Frederic IVth, a prince renowned for wisdom and vivacity in all his undertakings. The person whom God had selected, and certainly called and excited to it in a very particular manner, was Mr. *Hans Egede*, a clergyman in priest's orders, belonging to the congregation at Vogen in the north-part of Norway. The occasion of this, the time, trouble, and means this indefatigable man made use of to accomplish his aim, in the midst of many mockeries and conflicts, are so extraordinary and remarkable, that I presume it will be agreeable to those readers, who have not at hand his own *Relation of the Beginning and Progress of the Greenland Mission*, to have a more particular narrative of it.

After this pious man had been a little above a year in the sacred function, in the year 1708 he recollected his having once read, that formerly Christian inhabitants had lived in Greenland, whom the world now heard no more of. Mere curiosity (as he supposed) prompted him to enquire of a friend at Bergen, who had often been on the whale-fishery, concerning the

present ſtate of Greenland. His anſwers awakened in him a cordial ſympathy for the poor Norwegians, whom he ſuppoſed to be ſtill left there, and who, as he feared, were through want of teachers fallen back into heatheniſm. His Philanthropy made him look upon it to be the duty of every Norwegian, to ſearch out his forlorn country-men, and to carry the goſpel to them. He thought of various methods how this laudable deſign might be accompliſhed. Such muſings inſenſibly gave birth to a deſire in his own boſom, to be himſelf inſtrumental to it. Yet at the firſt this appeared neither allowable nor practicable, becauſe he was already engaged in an office, and had a wife and children and ſome other relations to provide for. Therefore he ſtrove to ſhake it out of his mind; but this made him ſo uneaſy, that he knew not what to do with himſelf, becauſe on the one hand an inward impulſe urged him to do it, and on the other hand, not only the trouble and danger of ſuch an undertaking, but a modeſt fear and ſcrupuloſity of his own preſumption, intimidated him from it.

At length he thought it would be a proper medium, to make an humble propoſal for the converſion of the Greenlanders, by ſome other better-circumſtanced perſons; grounding his propoſition on the Scriptural promiſes of the converſion of the heathen, on the command of Chriſt, on the example of the primitive church, and the pious wiſhes of many learned men. Still his timidity objected, that the propoſals to ſuch an important work from ſuch an inſignificant hand would be but little regarded, and that it could alſo ſcarcely be executed during the war with Sweden, and the great ſcarcity of money that war occaſioned. However at laſt he ventured to ſend away his *memorial* in the year 1710, with a letter of petition to Randulf, biſhop of Bergen, (from which place the trade with Greenland was properly carried on) and another to biſhop Krog at Drontheim, to whoſe dioceſe he belonged, entreating them to further and ſupport the converſion of the Greenlanders at court in the moſt efficacious manner. Both the biſhops anſwered him in 1711, commended his Chriſtian intention, promiſed to do their

utmoſt

almoſt in its favour, but at the ſame time repreſented to him, on the one ſide the difficulties that attended it, as well as on the other, the advantages that their country-men, more than any other, might derive from Greenland.

§ 15.

Hitherto the affair had lain an embryo in his own breaſt. But now this epiſtolary correſpondence made it more public than he wiſhed, for it ſoon came to the ears of his friends, and they ſet up a vehement oppoſition againſt him, and alſo inſtigated his wife and family to endeavour to divert him from ſuch a prepoſterous enterprize, as they were pleaſed to pronounce this to be. Their remonſtrances and tears effected ſo much, that he really tried to deſiſt from any further thoughts about it, conſidering that he had done his beſt, and could not ſwim againſt the ſtream. But that word of our Saviour in the 10th of Matthew: "Whoſoever loveth father or mother, &c. more than "me, is not worthy of me," brought his mind into ſuch a new agitation and conflict, that he had no reſt day nor night, nor could any one appeaſe him. In the mean time, by God's over-ruling hand, a concurrence of teazing troubles and ſlight perſecutions, ſo diſguſted his wife, that ſhe herſelf was tired of living in the place where they were. Then he thought: Now is the time to ſtrike while the iron is hot, and he admoniſhed her not to look upon this affair lightly or ſuperficially, becauſe in all likelihood God had viſited her with theſe afflictions on purpoſe, becauſe ſhe could not reſolve to renounce every thing for his ſake. This gave a turn to her mind; ſhe followed his advice, ſpread the matter before God in prayer, and got an expreſs conviction, that ſhe ſhould not run counter to, but follow her huſband in his ſeemingly ſtrange call. Oh how glad was Mr. Egede! Now he believed he had vanquiſhed all his difficulties, and immediately drew up a memorial addreſſed to the worthy Miſſions-colledge, and intreated the biſhops of Bergen and Drontheim to promote his requeſt with the utmoſt earneſtneſs.

earneſtneſs. But they thought proper to adviſe him to patience till more pacific and favourable times.

In this manner was his project not only poſtponed from year to year, but alſo loaded with all kinds of cenſures. Therefore in the year 1715, he thought himſelf obliged to draw up a vindication of himſelf, under the title of, *A Scriptural and rational Solution and Explanation with reſpect to the Objections and Impediments raiſed againſt the Deſign of converting the heatheniſh Greenlanders.* But ſtill the world ſtrove to divert him from it, not only by urging the miſeries of that raw and frigid climate, the dangers of his Voyage and of his abode there, the frenzy of relinquiſhing a certain for an uncertain livelihood, and even of bringing his wife and children into manifeſt perils in an unjuſtifiable manner; but, what was worſe, they defamed him with having carnal motives, as if he ſought himſelf under the ſpecious pretext of ſpreading the honour of God, and that he properly wanted to aggrandize his own name, or (contradictory as this was) aimed at advancing his condition in temporals, becauſe his benefice was not ſo good as he wiſhed.

As to Mr. Egede, theſe tedious delays tired him out, and he had reaſon to think that his memorial was not properly enforced; therefore he determined to go himſelf and proſecute the affair at the proper ſource. Accordingly he wrote to his biſhop, that he intended to reſign his office, but expected ſome annual penſion from his ſucceſſor, till he was provided for in Greenland or ſomewhere elſe. But as no one would accept of his benefice on theſe conditions, he relinquiſhed it notwithſtanding in 1718, with the previous knowledge of his biſhop. Yet when it came to taking leave of a congregation he loved, of many good friends, and his near relations, it gave him ſome pain, and now his wife, inſtead of relaxing under the meltings of nature, was obliged to animate her huſband, and to ſtrengthen him in his good intentions.

In the interim a report was ſpread abroad, that a veſſel belonging to Bergen had been ſhipwrecked in the ice on the coaſt of Greenland, and the crew retreating to

to the land, were murdered and voraciously eaten by the ſavages. Neither was the frightful tale altogether groundleſs; yet could it not reſtrain him, nor the ſtedfaſt heroine his wife, from proſecuting their journey with their four ſmall children to Bergen, in order to work their way from thence to a country diſcredited with ſuch an ill name.

§ 16.

At Bergen he was looked upon by every body as a monſter. Moſt people gazed upon him as a fanatic, that muſt have had dreams and revelations to induce him to deſert his proper call, and to wander up and down the world like a knight-errant. Some few wiſe and ſenſible men attended to his propoſals of bringing a trade to Greenland into execution. But as the Greenland trade from Bergen had been ruined by the engroſſment of ſo many other nations, nobody was inclined to reſtore it again, at leaſt as long as the war with Sweden laſted. But juſt then all of a ſudden, thro' the fall of Charles XIIth king of Sweden, in the year 1718, there were hopes of a ſpeedy peace; he embraced the favourable criſis, repaired to Copenhagen, and preſented his memorial and propoſals to the college of miſſions, and not only obtained the joyful anſwer, that the king would conſider of ſome means of accompliſhing this ſacred work, but his majeſty alſo did him the honour of ſpeaking with him himſelf, and attending to his propoſitions. Thus he returned chearful to Bergen.

November 17th, 1719, a royal order was tranſmitted to the magiſtrates of Bergen, that they ſhould collect the thoughts of all the commercial people that had been in Davis's Straits, concerning the Greenland traffic, and ſhould ſend in their opinion concerning a colony to be ſettled there, and what priviledges the enterprizers deſired. But alas, no one had any inclination for it, and they all deſcribed the voyage ſo dangerous, and the land ſo diſagreeable, that good Mr. Egede, and his ſchemes, became almoſt the mockery of evil tongues. But what could not be effected by the Sovereign's aid and mandate to the people at large, that

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he now endeavoured to do by his own private intereſt, and by ſpeaking with ſome private merchants. And he ſucceeded ſo far, that ſome were perſwaded to lay a capital together, and above all a principal merchant of Hamburg offered to join the company with a conſiderable ſum. But as this laſt preſently withdrew from the adventure, and as the requeſted priviledges were not approved of by the king, no one would hear a word about Greenland any more; and this worthy man was obliged to put up with deriſion and ſlander as the reward of his labour.

Thus one year more paſſed away. Mean while, amidſt all theſe difficulties, objections and conflicts, he did not let his courage drop, nor did he intermit addreſſing his humble petitions to the king, his repreſentations to the college of miſſions, and his exhortations to the merchants in favour of this undertaking. At laſt he was ſo fortunate as to prevail with ſome upright men, who were touched to the heart with his indefatigable zeal, to conſent to a conference, and there, by his repeated remonſtrances and entreaties, that they would pay a regard to the honour of God, and to their own and their country's advantage, he attained his aim ſo far, that each of them depoſited a capital of about 40*l.* and he himſelf 60*l.* Immediately he drew up an inſtrument, which he preſented to the biſhop and all the clergymen in the city, and alſo to ſeveral merchants, who all made ſome addition to the ſum; and thus at laſt he got together a capital of about 2000*l.* After all, it was an inadequate ſtock; however, a ſhip was bought called the *Hope*, to carry him to Greenland, and tarry there the winter. Beſides, two ſhips were freighted, one for the whale-fiſhery, and the other to bring back an account of the new colony. Mean-while in the ſpring, 1721, a joyful account arrived from the college of miſſions, that the king moſt graciouſly approved of the undertaking, and had favoured him with a vocation to be the miniſter or paſtor of the new colony, and miſſionary to the heathen, with the yearly ſalary of 60*l.* beſide a preſent of 40*l.* for his equipment.

Thus this unwearied ſervant of God at laſt obtained, to his great joy, what he had been labouring after for ten years with great zeal, and amidſt numberleſs obſtacles, namely, the laborious and perilous office of a miſſionary among the heathen. In all which he could have no thought of paving the way to a more opulent or honourable poſt, (for ſuch he had already enjoyed and relinquiſhed) but was firmly reſolved to offer up his life in the cauſe.

§ 17.

On the 2d of May 1721 he went on board the Hope with his wife and four ſmall children, where he was preſented to the ſhip's company, conſiſting of forty perſons, as the head of this colony; and May 12th they departed. June 4th they paſſed Statenhook, but after that they had a great deal of ſtormy weather, and ſuch vaſt quantities of ice, that they could ſee no end to it, which had almoſt induced the captain to return. June 24th they ſpied an opening in the ice, and ventured into it, but ſoon found that the ice ſtretched all along the land, and yielded no further opening. Then they eſſayed to eſcape this incloſure of ice and get out to ſea again; but the wind was contrary and ſtormy, and the ſhip that followed them, ſtruck againſt the ice and got a leak, which they however ſtopped up with pieces of their clothes. No one could think otherwiſe but that the increaſing ſtorm would daſh both the ſhips to pieces in the midſt of the ice, and the captain admoniſhed them to prepare for death. To add to their misfortune, there was ſuch a thick fog all day till midnight, that they could ſee nothing before them. And yet they perceived to their ſurprize, that the ſhip gained more and more room, and when the fog diſappeared after midnight, they ſaw ſo little ice that they could ſcarce believe they had been in ſuch danger. The very ſame ſtorm that threatened their deſtruction, had delivered them from the ice, without their being able to ſee it for the thick fog.

At laſt they came happily to land July 3d, at Ball's-river in the 64th deg. They preſently built them a

houſe

house of ſtone and earth, lined with boards, on an iſland near Kangek, which they called after the ſhip, *Hoffnungs-Oe.* i. e. *Hope-Iſland.* August 31ſt they entered it, after a thankſgiving-ſermon on the 117th Pſalm. The ſhip deſigned for the whale-fiſhery had ſailed from Bergen before them, but was overſet near Statenhook, where there is a ſtrong current and frequently ſtormy weather; however it righted again without loſing a ſoul, and was fortunately driven to Norway by a favourable wind, though without maſts.

§ 18.

At firſt the Greenlanders were very friendly towards their new gueſts, and wondered above all, that women and children came with them. But when the preparations for building convinced them, that the Europeans did not intend only a ſhort viſit and a little traffic, but to abide there; they left the diſtrict out of fear, neither would they harbour the Europeans when they came to them. Yet by degrees they were influenced by friendly treatment and preſents, to entertain thoſe that viſited them, though ſtill they would not permit them to enter their houſes, but made room for them in a little houſe by themſelves, and ſtationed a watch there all the night through. At laſt they ventured to receive them into their own houſes, and to repay their viſits now and then.

Mr. Egede made uſe of every opportunity of learning their language, and as ſoon as he knew the word *Kina?* i. e. "What is this?" he aſked the name of every thing that preſents itſelf to the ſenſes, and wrote it down. After a while obſerving, that a certain Greenlander called Arok, had a particular love for one of his people called Aaron, on account of the reſemblance of their names, he therefore once left this man ſecretly (with his own conſent) behind him among the Greenlanders, that he might learn their language and enquire into the circumſtances of the country. When Mr. Egede went away, they called after him, and gave him to underſtand that he had forgot one of his men; but he feigned as if he neither heard nor ſaw any thing. After ſome days, the Indians brought an account that

Aaron

Aaron was well, and begged that somebody would fetch him, because his being there was ſuſpicious to them. But they were prevailed on by ſome preſents, to let him tarry the winter with them. Once when they vexed him and ſtole one thing or another from him, he fell to blows, and thereupon was ill-treated by them, and beat ſo as to draw ſome blood. They alſo took away his gun, that he might do them no harm. However by and by they tried to make it up again by kind treatment, and begged him only not to tell the miniſter of it, that they might not be puniſhed; and Mr. Egede acted as if he knew nothing of the matter, and when he viſited them again, he even left another man with them.

They were very much afraid of Mr. Egede, and got many an Angekok to conjure him and his people, with a view to do them miſchief, and oblige them to withdraw. But when their black art availed nothing, the Angekoks reported that the miniſter was himſelf a great, but a good Angekok, who would do them no harm. The ingenuous minds among them gave the more credit to this, becauſe they ſaw how he preached to his own people, and how all of them treated him with great reſpect. He was eager to inſtruct the poor heathens in divine things, but could not eaſily come to any converſation with them. Therefore he got his eldeſt ſon to draw ſome pictures of Scripture tranſactions, and held them before them, by which they could not only more readily comprehend his meaning, but it alſo furniſhed him with an opportunity, by the queſtions they aſked, both to learn their language, and to acquaint them with the principles of the Chriſtian doctrine. Amongſt the things ſhewn them, the deſcription of the Reſurrection of the dead, and of the Miracles of Chriſt, particularly his healing the ſick and raiſing the dead, found the moſt entrance into their minds. And as they regarded him as the ambaſſador of ſuch a mighty and beneficent God, they deſired him to cure their ſick by blowing on them, as their Angekoks did. He was obliged to lay hold of this and other ſuch tokens of their eſteem and confidence, in order to be able to inſtruct theſe poor people, and to lead them

to God as the cauſe and donor of every good thing. His doctrine alſo preſently found acceſs, as far as they could underſtand him, and he them. The number kept increaſing of thoſe who would hear the deeds of him who made heaven and earth, and who could perform ſuch wonderous works; and when Mr. Egede went out to take a view of the country, he was chearfully harboured and attended to by them, eſpecially after ſome ſick perſons grew well, whom he, having firſt admoniſhed them to acknowledge and invoke the true God, had prayed over.

§ 19.

The trade had a poor appearance in the beginning. The Greenlanders had but little, and the overplus the winter left them they did not chuſe to barter away with the Danes, becauſe they had been accuſtomed for many years to diſpoſe of it to the Dutch, who knew the commodities that would go off in Greenland, and could afford them better bargains. In the ſpring 1722, a fleet of Dutch ſhips ſailed by the colony, and the Danes ſaw with vexation, how one of them that ran in, bought more in half an hour than they could the whole winter.

Even their neceſſary ſuſtenance began to fail. They had imagined the Greenland-fiſhery and hunting to be better than it was, and provided themſelves with but little fiſh or fleſh. And as they were unacquainted with the country, and as the reindeer and hares were ſhy, and they could ſcarce catch any fiſh with their tackle, want began to pinch them before the end of the year, and many were attacked with the ſcurvy. The people began to murmur againſt the Miniſter for leading them thither, and as the ſtore-ſhip ſtayed away longer in the ſpring than they expected, they determined to go all away with the ſhip that wintered there. This reduced poor Mr. Egede to great perplexity. His conſcience would not ſuffer him to deſert a poſt he had attained after ſo many years labour, and which aimed at the converſion of a heathen nation, whereto there was a pretty proſpect. Yet he could not ſtay alone

lone with his wife and four ſmall children, and ſee them periſh. All that he could obtain from his people, was to wait till ſometime in June for the arrival of the ſhip, and if it did not come then, and they were reſolved to go, they ſhould leave him ſome of their proviſion. He alſo perſuaded ſix men to ſtay with him on theſe conditions. But when thoſe ſix ſaw, that the ſtores they left him would ſcarce ſuffice for half a year, they gave him to underſtand, that in caſe of need they intended to take refuge in a Dutch ſhip, and ſail home. Therefore he was conſtrained to take the heart-cutting reſolution, to return with the ſhip that brought him thither. But his wife withſtood this intention with ſuch courage and conſtancy, as animated his mind, and put his incredulity to the bluſh. She would not only pack nothing up, but reprimanded the reſt when they began to demoliſh their habitations, and told them not to make any unneceſſary trouble, for ſhe had a poſitive confidence that a ſhip was ſent out and would ſafely arrive. The people laughed at the propheteſs, but on the 27th of June they were put to ſhame, and at the ſame time rejoiced by the happy arrival of the ſhip; and Mr. Egede received encouraging accounts both from the merchants at Bergen, that they would proſecute the traffic notwithſtanding its bad aſpect, and alſo from the worthy College of Miſſions, that it was the king's gracious pleaſure to ſupport the miſſion to the utmoſt of his power; for which purpoſe he had ordered a lottery in favour of the Greenland miſſion and commerce; and as that did not ſucceed, he had laid a moderate contribution on all ſubjects of both his kingdoms of Denmark and Norway, under the name of the Greenland aſſeſſment, and this produced a handſome ſum *.

§ 20.

By theſe aſſurances Mr. Egede was anew incited to ſpare no trouble or aſſiduity in any thing which might promote the converſion of the heathen, or accelerate

* *Holbergs Dannemarks og Norges geiſtliche og weltliche Staat*, P. 351.

the ſpeedy diſcovery and plantation of the country. For this purpoſe he and his two little ſons took up their abode for a while among the Greenlanders in the winter 1722, though in the beginning the ſtench and vermin among thoſe people was vaſtly troubleſome; by which means he endeavoured to gain ſome knowledge of the country, and to initiate his children into the language by their intercourſe with the Greenland children.

Two deſerted children were induced by preſents to live with him conſtantly. Alſo in the winter a family of ſix perſons begged to take up their abode with him. He ſaw directly that theſe people only came to him for a livelihood, neither had he much room for them; and beſides he had already more viſits from the Greenlanders than he liked, becauſe they only wanted to ſee every thing, and have ſome of it given them. However he took in this family, in hopes of effecting ſomething on their children, and of learning the language. But as ſoon as the ſeverity of the winter was over, and they had an opportunity of getting ſomething at ſea, they removed their quarters; and the two boys that had engaged themſelves to live with him conſtantly, ſtole away privately one after the other, ſo that his hopes, and the trouble and expence he had beſtowed on them, was all in vain. He had attempted to bring theſe young people off from a roving to a ſettled way of life, and to inſtruct them in the Chriſtian religion, and alſo in reading and writing; but he ſoon found, that he muſt be obliged to give them leave to go to ſea, or to viſit the ſavages, as often as they had a mind for it. As to their learning, it went briſkly at firſt, becauſe they had a fiſh-hook or ſome ſuch thing given them for every letter they learnt. But they were ſoon glutted with this buſineſs, and ſaid, they knew not what end it anſwered to ſit all day long looking upon a piece of paper, and crying a, b, c, &c. that he and the factor were worthleſs people, becauſe they did nothing but look in a book, or ſcrawl upon paper with a feather: but on the contrary the Greenlanders were brave men, they could hunt ſeals and ſhoot birds,

from

from which they reaped profit and pleaſure, and ſo forth. He took pains to make the advantage of reading and writing comprehenſible to them, becauſe a perſon might not only know by it the thoughts of an abſent friend, but above all learn the will of God out of the Bible. But this was not ſo much their concern, as temporal advantages; therefore when they thought they had enough of the latter, they went their way without his knowledge.

§ 21.

He had taken great pains from the beginning to ſearch out the land, and therefore had ſent out his people ſeveral times to diſcover the beſt places for hunting and fiſhing, the method of which they became better and better acquainted with; and not only ſo, but he himſelf took a great deal of trouble to find out a better place for the colony on the main-land, where they might cultivate the ſoil. He found a fine creek, where there was much graſs and bruſhwood, a ſalmon-brook, and a good conveniency for paſturing cattle. This creek or inlet was called Prieſter-fiorde, and for ſome time they dùg ſtones and made preparation to eſtabliſh the colony there. But they were obliged to deſiſt, becauſe the ſeamen found the entrance to it too long and dangerous.

In the year 1723, he made two expeditions in the Amaralik-bay, to ſee the *rudera* of the old Norwegians, and to find out a better ſpot for the colony. In the ſame view he examined all the coves in his neighbourhood, and went twice up the inlet called Ball's-river, to try if the Greenlanders report was true, that one might find the ſeals lying upon the ice, and kill them by hundreds as they did at Spitzberg. He ſaw them indeed lying upon the ice, but could not ſurprize them. In his ſecond tour in Ball's-river, he found in a beautiful valley a decayed quadrangular building of flat ſtone, about 6 yards long and broad, and ſtill four yards high, with a door-place in it. He took this to be the tower of a church, for not far from it he ſaw a parcel of ruins 32 yards long and 24 broad, though only 2 foot in height; the foundation was

laid in a very different manner from the maſonry of the Greenlanders, and therefore it could be nothing elſe but the church. He met with many leſſer houſes of earth, but the ground was all grown over with graſs and thickets of birch, willows, elder and juniper. As agreeable as the aſpect of this valley was, ſo diſmal was the proſpect on the land-ſide, of the frightful extent of ice, ſtretching as far as the eye could reach.

§ 22.

In this ſame year, three ſhips were fitted out for Greenland, one with proviſion for the colony, by which Mr. Egede received not only the agreeable account which gave hopes of the furtherance of the work, but alſo Mr. *Albert Top* as his colleague. The ſecond ſhip was fitted out for the whale-fiſhery, and returned to Bergen the next year with about 120 barrels of blubber from one whale. The value of this and the whale-bone amounted to 540 *l.** The third ſhip was to have reconnoitred the ſtraits, but neither arrived there nor returned, but was in all probability caſt away near Statenhook, where it was ſeparated from the reſt in a ſtorm. It was but juſt before that the crew of a Dutch ſhip, who had ſaved themſelves in two long-boats, came half-ſtarved to the colony.

On this occaſion the miſſionary received an order to ſend ſome undaunted ſailors to diſcover the eaſt-ſide of Greenland. Out of concern to ſee the buſineſs faithfully done, he ſet out himſelf with two ſhallops on this dangerous and difficult voyage, although the beſt ſummer ſeaſon was elapſed, in hopes of finding the ſtraits of Forbiſher, and of cutting the way ſhorter to the eaſt-ſide through the ſame.

According to his deſcription, they found in the 62d deg. where the maps have marked the Strait, an inlet 4 leagues broad; but it was ſo beſet with ice driven thither with the north-wind, that their eye could ſee no end to it in the open ſea. They thought of waiting there till the ice moved more off to ſea and made an

* Holb. l. c. p. 352.

opening.

opening. But when the Greenlanders informed them (as well as they could underſtand one another) that this ice did not drive from the eaſt into the ſea, but from the ſea upon the land, they loſt all hopes of finding a paſſage through. Therefore, when the wind had made a little opening in the ice, they ſailed through it in much danger, paſſed Cape-Comfort, and in the 61ſt deg. were conducted by the Greenland pilot eight leagues between rocks and iſlands to a ſound, where they expected to find a paſſage. But it rounded out again S. W. into the ſea. Thus they ſought the paſſage in vain, till they came to the 60th deg. that is, near to Statenhook. The miſſionary had fortitude enough to have ſailed through the ſound that divides Cape-Farewell from the main-land, and ſo to have come to the eaſt-ſide. But as the Greenlanders repreſented to him the length of the way, the frequent ſtormy winds, the ſtrong current that ſets there towards winter, the quantities of ice, and the cruelty of the inhabitants on the eaſt-ſide; he was obliged to conform to the deſire of his boatmen, who had made no proviſion for winter, and to think of their courſe back. They had been 120 leagues and upwards in 15 days, and they were 19 days in their return.

In their voyage both going and coming, the Greenlanders pointed out many inlets, where they ſaid there were ſtill ruins of the old Norwegians, fine graſs paſtures, and ſmall wood. But they had no time to inſpect all of them. At one place called by the Greenlanders Kakoktok, lying between the 60th and 61ſt deg. they found the ruins of a church 50 feet long and 20 broad in the clear, and the walls 6 feet thick, with two doors on the ſouth, and one large one on the weſt-ſide. On the north-ſide was only one window, and on the ſouth four large ones. The walls were ingeniouſly made, but without images. The walls of the church-yard were alſo ſtill ſtanding. There was one great houſe and many ſmaller ones near it. Mr. Egede got them to clear away a heap of rubbiſh from the church, in hopes of finding ſome Norway antiquities. At firſt the Greenlanders would not conſent to it, for fear the ſouls of the foreigners buried

there ſhould be diſturbed, and do them harm. But for want of proper tools, he could come at nothing but a few coals, bones, and pieces of earthen urns.

In their return, they found upon an iſland ſixteen leagues from Goodhope, a yellow earth with vermilion-coloured veins, ſome of which Mr. Egede ſent to Bergen. He was afterwards acquainted that good uſe could be made of it, and was ordered to ſend a cargo of it, therefore he went to ſearch again for the place, but there was ſuch a multitude of iſlands, that he could not find it.

In the beginning of this expedition, the Greenlanders would not truſt the Danes, but put themſelves in a poſture of defence. But when they underſtood from the Greenland pilot, that the Miniſter, or as they called him, the great Angekok of the Kablunaks, was in the company, they received them with ſinging and ſhouts of joy, accompanied them from place to place, and heard with pleaſure of the Creator of all things. Nay their confidence went ſo far, as to conduct the Miſſionary once to a grave, beſeeching him to raiſe the dead, becauſe they had heard ſo much of the wonderful works of the Son of God, and the future reſurrection. They alſo believed that his invocation and prayer would heal the ſick, and once they brought a blind man to him, to whom he ſhould reſtore ſight by touching his eyes. After a previous ſpeech and admonition to him, that he ſhould believe on the Son of God, he indeed rubbed his eyes with French brandy, and went away. Thirteen years after, the ſame man came to the colony, and thanked him that he had opened his eyes upon believing his words.

§ 23.

Not long after this voyage for diſcovery, he went in November to Piſſubik 14 leagues north of the colony, to ſee if they could catch whales there, but he found none but fin-fiſh, which are dangerous to meddle with, and have but little blubber. But as he underſtood by the Greenlanders here, that 100 leagues north of the colony the right whales were to be caught in February and March, he himſelf undertook a voyage thither

thither in Feb. 1724, with two ſhallops, though moſt were of the opinion that it would not be poſſible to reach the place in ſuch an early cold-ſeaſon. They toiled through the ice till they arrived to the 65th deg. 56 minutes, and were only about 26 leagues from Nepiſene their intended place. But after they had waited ſeveral days there in vain, expecting that the wind would ſcatter the ice, they were forced to turn back again, and thanked God that they came home unhurt, after a month's exceſſive labour and cold. In their return there was-one found, which they could not paſs through between the land and the iſlands on account of the ice, but were obliged to take a circuit round the iſlands, and venture out into the open ſea, where there was alſo ſo much ice that they could not ſee the end of it. The Greenlanders laid the danger of ſailing through this ice before them, but neceſſity obliged them to venture; and therefore, as their pilot kept back out of fear, they took him into the ſhallop by force, and with much labour happily worked their way through. So much they had however learnt, that there are many whales at Nepiſene in February and March, which go further north to Diſko in April, and then weſtward to the American coaſts.

Two ſhips came from Norway this year. One of them was to have traded along the coaſt as high as Diſko, but could only land at two places, and even there got but little, becauſe the Dutch had already bought up the beſt of the goods. The other was to explore the American coaſts between the 66th and 67th deg. where the ſtraits are narroweſt, and from thence they were to bring wood with them to Greenland to erect a new colony. But they returned in July again, and had not been able to land becauſe of the ice. As they came back, they ſurveyed the place at Nepiſene, and ſoon after the veſſel ſailed thither again, and took the Miſſionary Top, 20 other perſons, a Greenland boy, and ſome materials with them, and thus they began the ſecond colony. Beſides theſe two ſhips, the company, by the king's command, ſent another to ſearch out the eaſt-ſide of Greenland

oppoſite Iceland. But the ice and ſtorms obliged it to return again without effecting any thing.

This year the factor got his people to ſpring a rock in Amaralik-bay, in hopes of finding ſome metallic ore, but he got nothing but brimſtone-pebbles. There and in Prieſter-fiorde, in May, the Miniſter cauſed fire to be ſet to the old graſs, in order to thaw the frozen earth, and then ſowed ſome corn for a trial. It grew very well till it was in ear, but in September they were obliged to cut it down unripe, on account of the too hard night-froſts.

By all this we ſee how buſily Mr. Egede was occupied in managing for the good of the colony, whoſe direction he had accepted from the company. This was the reaſon, as he writes, that he was conſtrained to intermeddle in affairs that might elſe have been taken ill of him as a divine. This was alſo the reaſon of his undertaking ſo many difficult voyages with danger of his life, to ſhew every one by his own example how he ſhould act, and to inſpect with his own eyes where and how the company's intereſt might be promoted; becauſe he was fully ſenſible that the ſpiritual concern, viz. the converſion of the Greenlanders, which he had ſo much at heart, could not be attained, but on ſuppoſition at the ſame time of ſome ſufficient temporal acquiſition.

§ 24.

With reſpect to the miſſion, having now a colleague, he begun this year in good earneſt to inſtruct the Greenlanders. He had tranſlated, as well as he could in this intricate language, ſome ſhort queſtions and anſwers concerning the Creation, the Fall, Redemption, Reſurrection of the body, and the Judgment-day, and alſo ſome prayers and hymns; theſe he and his colleague read to them, till by hearing ſeveral times they could make the anſwers, and alſo take-in more information concerning them. At firſt they heard them willingly, but when it recurred too often, they were diſinclined, eſpecially if they wanted to go to ſea, or had ſome diverſion going on, and were obliged to poſtpone

pone it till the reading and ſinging was over. But above all, if an angekok was there, and would practiſe his incantations, no devotion was then to be thought of; and if the miſſionaries would ſtill read on, they were only mocked and ridiculed by burleſque mimicry, nay were reproached for lying, becauſe the angekoks, who had been in heaven, had ſeen no traces of God's Son there, nor had they found the firmament ſo out of repair as to be in danger of a diſſolution, as the Greenlanders conſtrued the doctrine of the end of the world. Therefore the Danes attempted to aſſume an authority, drove the angekok away, and ſtationed ſailors among the natives to keep them in order; and when even this had not a proper effect, they threatened to bring over armed men among them, who ſhould puniſh their angekoks with death as impoſtors and ſeducers, and ſhould reduce them all to good order.

Thus, after much trouble and many expoſtulations, both of a friendly and a rough nature, they effected ſo much at laſt, that they heard their reading with patience, at leaſt did no more treat it with mockery and inſolence, nor beat their drum during the ſinging. And if the teachers now went to one of their great aſſemblies of merriment, in order to inſtruct them, they did not all diſperſe directly, provided they were not altogether ſtopped in their mirth; but they hearkened a while, nay ſome at laſt teſtified, that now they believed all they heard about God, becauſe when they had invoked him for ſeals, they had been ſucceſsful in catching them. Further, if they were in diſtreſs, or had any ſick, they ſent for Mr. Egede, and begged him to pray over the ſick, that they might be healed. Once even an Angekok applied to him for this. He reproved the man for his impoſtures, and aſſured him his child would die (for it was in its laſt agonies); but if he would call upon God with him, and let the child be baptized, it might ſtill go to heaven. The man gave his aſſent to all he ſaid, and earneſtly begged him to baptize the child, which he accordingly did, after calling upon the name of God. The child yielded up its ſpirit directly after, and when the family according to cuſtom had howled a while, Mr. Egede was urged to

carry the corpſe to its burial, becauſe no one elſe was counted worthy by its father. Nay after the interment the man and his family deſired to be baptized alſo; but he declined doing it, telling them that they as adults muſt firſt learn the will of God.

In his return from Nepiſene, a man complained to him that an Angekok had propheſied he ſhould die next ſummer. But when the miſſionary had convinced him that their pretended divinations were all deluſions, the man was uncommonly glad, and heard with great attention all that was told him of God and the true ſtate of heaven, and got ſomewhat drawn out with chalk upon a board, that he might not forget it, but inſtruct others.

The Greenlanders liked to hear that the ſoul did not die with the body, that it would receive its body again at the reſurrection, without being ſubject any more to ſickneſs, and that friends and relations would meet again. They were very curious to hear all that he told them of ſpiritual things, which gave him good hopes. But when a ſubject had been related to them ſeveral times over, and they could not take it in with their groſs and carnal minds, they grew tired, and wanted to hear ſomething elſe that was new, for they imagined they believed already all that he had told them. They were often diſpleaſed and petulant when the weather was bad, and attributed it to the reading and praying, becauſe they ſuppoſed the air was irritated by this; or they imputed it to their giving credit to the miſſionary, and not continuing to conform ſo ſtrictly to the preſcriptions of their angekoks, in abſtaining from certain meats and employments. Therefore, if they ſhould believe him any more, his prayers muſt firſt procure them good weather, an abundance of fiſhes, birds and ſeals, and alſo cure their ſick. If he deſired them to pray, their anſwer was, "We do pray, but it ſig-"nifies nothing." If he told them, they ſhould ſupplicate God chiefly for his ſpiritual gifts, and for the happineſs of life everlaſting, they replied: "That we "neither underſtand nor deſire; we want nothing but "healthy bodies and ſeals to eat, and the angekoks "can procure theſe for us." If he told them of the future

future judgment, and the eternal punishment of hell-fire, they refused to hear any thing of it; or they replied that their angekoks knew hell better; or if it even was so hot, yet there was water enough in the sea to quench it, and make it tolerable to them; yea it would make amends for the cold they had endured upon earth. If he endeavoured to convince them of the impositions of the angekoks, that they had never seen any of them go either to heaven or hell, because they always chuse darkness to veil their legerdemain; then they retorted the question, Whether ever he had seen God, of whom he spoke so much? It was extremely difficult to remove the mistaken conceptions of these people, or to prevent their making a quite sinister use of every truth they heard; for instance, that God was omnipresent, omnipotent, and benign, and that it was his pleasure to help all that call upon him in distress. And as for the corruption of the soul, and its restoration, they could form no idea of it.

§ 25.

There were two families that had wintered in the houses belonging to the mission. These people had taken in some articles of the Christian doctrine, and could answer one and another question, and would have submitted to be baptized, if Mr. Egede had been eager to have people who would submit to baptism for the sake of the sponsor's presents, or better living, having otherwise no conception of or benefit from it. But he could discover in them no token of a change of heart, nay not even any emotion or longing after it; and therefore was forced to let them go away as insensible as they came. Yet a couple of boys were perswaded to stay with him, and were sent with a ship to Copenhagen, that at their return they might give their country-people a better opinion of Denmark, than they could hitherto entertain from the conversation of foreigners.

The next year, 1725, one of these Greenlanders, called *Poek*, came back to Greenland. His companion died on the way back at Bergen. The relations he gave the Greenlanders of the kingdom of Denmark,

of

of the royal family, to whom he was preſented, of the ſplendor of the court, the ſtately churches and other magnificent edifices, and of the many tokens of favour ſhewn him, excited great amazement in them; and the preſents he brought with him created a deſire in many to make the ſame voyage. What they heard of the courtly grandeur and military power of the king, awoke a new and peculiar reflection in thoſe people, who had been always wont to regard him as the mightieſt and wealthieſt lord, who could catch the moſt ſeals. Theſe reflections helped them to form ſome repreſentation, though of a terrifying nature, concerning God, as the ſupreme Lord of all Kings; eſpecially when they heard, that the king, amidſt all his unbounded might, hearkened to the voice of his paſtors, though they were his own ſubjects, when they declared the will of God *.

But as much as Poek was pleaſed with Europe, yet he had preſently an inclination to his former way of life, and intended to remove to the ſouth with a woman of the colony. After a great deal of trouble, they induced him to remain there, and to marry a Greenland woman living at the colony, who however made no ſmall difficulty of marrying a man, who had degraded himſelf by his out-landiſh way of living *.

With much difficulty the miſſionary had procured two other boys from the Greenlanders, but the parents wanted to fetch them away again, for they can ſcarce live a day without their children; however he kept them by preſents, and by kind repreſentations, that they muſt firſt learn ſomething to the purpoſe before they could inſtruct others. One of theſe was baptized a little before his end, and the miſſionary Top took the other with him to Nepiſene; where, when he could give an anſwer to the queſtions concerning the Chriſtian doctrine, he baptized him by the name of Frederic Chriſtian.

* Profeſſor Egede, wrote down ſome of theſe ſentiments in a Greenland dialogue between Poek and his country people, and added this dialogue, and another between a Miſſionary and an Angekok, at the end of his Greenland Grammar.

* See Anderſon's Account of Greenland, p. 275.

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The language gave Mr. Egede no leſs trouble, becauſe he was continually obliged, again, to quit phraſes that he imagined he had perfectly underſtood but a week before. However his children, through converſe with the Greenland children, learnt it more eaſily and fundamentally, eſpecially in the pronunciation, and could generally give him a ſolution of his quære's; by whoſe aſſiſtance he proceeded ſo far as to begin a Greenland grammar, and to tranſlate ſome Sunday-leſſons out of the Goſpels, together with ſhort queſtions and illuſtrations. He alſo made uſe of his eldeſt ſon in the information of the Greenlanders, becauſe he could make himſelf more agreeable to them, and they could better underſtand him.

§ 26.

By the two ſhips that came this year from Bergen, they received the joyful aſſurance, not only that there was a zealous intention of purſuing the work, but alſo that it would be ſupported with a ſum of 10,000 *l.* raiſed by aſſeſſment. One of theſe ſhips was to trade on its return Southwards, and the other to go Northwards to the new colony at Nepiſene. Mr. Egede had already made a voyage thither this year in April, and had found the coloniſts there (though the monſtrous cold weather had prevented both them and the Greenlanders from doing much in the whale-fiſhery) in good health. So much the more unexpected and painful was it to him to ſee the ſhip that went to Nepiſene return in June, not only with the other ſhip that wintered there, but alſo with all the coloniſts, becauſe they pretended they had not proviſion ſufficient for a whole year. Thus the houſes that had been erected at ſo great an expence ſtood empty, and not long after there came an account that they were burnt down by foreign traders.

Mr. Egede had alſo ſought out a better place, more conveniently ſituated for fiſhing and hunting, near twenty leagues north of Good-hope, and intended to tranſplant the colony from Ball's-river thither. He himſelf ſailed twice more thither, and made preparation for building by digging ſtones. But as the timber could

could not be conveyed there directly, this undertaking was deferred, and at laſt entirely dropt.

On one of theſe voyages he was vexatiouſly attacked by a Greenlander. The caſe was this; the year before they had torn off the Amulets from his child; this brought on a litigious diſpute, and the man maintained that the Greenlanders Törngarſuk was no ſuch malignant devil as the miſſionaries deſcribed him to be, but a good ſpirit, and he would not believe that there was a God in Heaven till they would ſhew him that God. This man took the preſent opportunity to revenge himſelf with his ſaucy tongue, but was repaid by ſome with blows, and as he would have defended himſelf, was obliged to put up with more.

But ſuch another contentious affair had like to have coſt the factor dear. For being on a voyage to the South, there was an angekok, who, as he ſuppoſed, was practiſing his magic to hurt him and his people, and the factor was unwiſe enough to ſtrike him in the face during his faſcination in the preſence of many people; the angekok flew to his bow and arrows, and the factor was then glad that he could infuſe ſo much fear into the reſt of the Greenlanders by his gun, which however was not charged, that they themſelves reſtrained the man from doing the merchant any harm, though he was ſo irritated by this indiſcreet act, that he was almoſt frantic with rage. Yet it did not ſtop here. A Greenlander can conceal his revenge in a maſterly manner, but not ſo eaſily forget it. A certain angekok had laid a bloody plot, and acquainted his people that the Greenlanders in the South had determined to murder the factor's aſſiſtant when he came to trade with them; and as the factor himſelf was alſo gone to the North with moſt of the Europeans, that now would be the time to fall upon the miniſter and the few people he had with him, and to kill the factor likewiſe at his return, and then they might divide the merchandiſe they found in the colony among them. This machination was diſcovered to Mr. Egede by a Greenland boy, who had run away from him, but came back again voluntarily for fear he ſhould be retaken by force and puniſhed. He appointed a good watch till the

factor

factor came again; then he went to theſe ſame people, and ordered the author of this cruel conſpiracy to be taken priſoner; but, by the many entreaties of the reſt of the Greenlanders, he was ſet at liberty again, after they had all promiſed to be quiet for the future. He was not a little diſquieted at the aſſiſtant's ſtaying ſo long away; but at laſt he alſo came back unhurt, with the account that the Greenlanders he had been with, warned him very much againſt thoſe that dwelt further South.

§ 27.

This was but a tranſient alarm, but an apprehenſion of another kind put them into greater conſternation. It was this; in the beginning of June, 1726, when a vaſt deal of ice was driving along the coaſt, they ſaw the wreck of a ſhip. Now as they conjectured no other but that this was the ſhip they expected from Norway, and conſequently they had no proviſion to hope for this year, Mr. Egede reſolved to go with two ſhallops a hundred leagues northward to South-bay, where the Dutch whale-fiſhers rendezvous before their return, and ſo to buy proviſions of them. He was obliged to puſh forward night and day, that he might not come too late, and he arrived there ſafe in five days. But he could procure but little of them, becauſe theſe veſſels did not intend to ſteer their courſe directly home, but to go firſt to the American ſide on the whale-fiſhery. However he agreed with one of the ſhips to take the factor and nine men with him to Europe, and to call at the colony on his return from America and take in the merchandize. In the mean time they endeavoured to be as ſparing as poſſible at the colony. There were ſtill twenty-one ſouls, and theſe, reckoning all that they had got from the Dutch, had no more than 3 barrels of peaſe, 3 barrels of oatmeal, 11 ſacks of malt, and 1700 ſhip-biſkets. They could ſhoot nothing, becauſe they had no powder and ſhot, and the fiſhery did not rightly ſucceed neither. They intended to buy ſeals of the Greenlanders, to boil their fleſh with a very little oatmeal, and to dreſs the fiſh with ſperma-ceti inſtead of butter. But alas they could get

get but few ſeals from the Greenlanders, for they are very cloſe-fiſted if they ſee any one in want. Eight men were now obliged to be ſatisfied with one man's portion of bread. Their fright was doubled by the Greenlanders telling them (probably as a wanton lye) that they had ſeen the wreck of a ſhip moſtly under water driving among the ice, and the people wading up to their knees in water, crying out lamentably after the miniſter, in all likelihood to make the Greenlanders underſtand that they ſhould fetch a couple of boats from the miniſter to ſave them. But, ſaid they, it drove with the ice to ſea, till we could ſee it no longer. Add to this, that the Dutch ſhip did not arrive at the colony at the appointed time. And ſtill more, on the 15th of July, they ſaw the factor and his people, who had betaken themſelves to the Dutch veſſel for their return, coming quite alone in a boat. They could not conceive what the meaning of this ſhould be; but as ſoon as they landed, they were uncommonly rejoiced to hear that on their voyage they met with the Norway ſhip deſigned for the colony, and had come in it till within 20 leagues to the north, where it ſtopped, becauſe it could not run in here on account of the ice. However four days after, it was piloted into the haven. As pleaſing as this ſupply was to Mr. Egede and his people, ſo painful was it to him to find, that another veſſel ſent out early in the ſpring was ſhip-wrecked, and that this that did arrive would not venture to ſea in Auguſt on account of the ice, but muſt winter at the colony; which he expected would have but a bad influence on the company at Bergen.

§ 28.

Even ſo it fell out; for when two ſhips arrived in 1727, they were ſoon informed that the company at Bergen had entirely diſengaged themſelves from the Greenland trade, becauſe they reaped no advantage from it, and no one would riſk any more in it, though the king, out of a peculiar zeal for the ſupport both of the commerce and the miſſion, had ſeveral times under-propped it, and eſpecially by that conſiderable Greenland aſſeſſment; and even now, notwithſtanding its

its gloomy aſpect, had graciouſly engaged to carry it on himſelf. For this purpoſe one of the king's commiſſaries was arrived, to conſult how the Greenland traffic might be forwarded to ſome advantage.

Mr. Albert Top had laboured four years with diligence and faithfulneſs in the converſion of the Greenlanders, but his weakly conſtitution could not ſtand it out any longer in this inclement country; therefore it was thought proper before the arrival of the ſhip, that he ſhould return again to his native country with a Greenland boy, ſhould humbly repreſent the bad ſtate of the miſſion, and beg they might ſoon provide the needful redreſs.

Mr. Egede had hitherto ſeen but little hope that the traffic would gain ſo much as to maintain the miſſion; therefore he was ſtudious to find out ſome means, whereby it might not only ſubſiſt alone, but alſo be of ſome benefit to trade. In his relation, p. 212 to 220, he tells us at large how he made ſeveral eſſays in alchymy, but they did not ſucceed; therefore he was obliged to ſatisfy himſelf with the hope, that Almighty God (as he ſays) knew how to make uſe of ſome other unknown, and perhaps improbable, means to advance his glory by the converſion of the blind Greenlanders, which was what he himſelf ſolely aimed at in this expenſive, though ineffectual labour.

§ 29.

In the interim, he aſſiduouſly proceeded in viſiting the Greenlanders, and in a time of famine he ſent for a family, who had entreated his help; but in coming, their boat was caſt away in a ſtorm, the Greenland woman and her child were drowned, and the factor, who went to their aſſiſtance, came into ſuch danger, that it was with the greateſt difficulty he was ſaved; and as they were obliged to tarry out two nights before they could be found, without any ſhelter from the cold, it being ſoon after the new-year, two of them were forced to have their frozen toes cut off.

Mr. Egede now found more good-will in the Greenlanders to hear him, and he perceived in thoſe that were dying ſome ſerioufneſs, and alſo a deſire to go to

a better place, and thoſe that were healthy encreaſed more and more in faith, as they ſaid, becauſe they had many proofs that God heard their prayer when they had been in danger of their lives, or had nothing to eat. One here and there offered to ſtay with him, and had he been ambitious of having a parcel of baptized unconverted heathens, he might eaſily have baptized many; for once as he was inſtructing them, and had occaſion to ſpeak about baptiſm, they all came and deſired him to perform this act on them, and wondered that he ſcrupled the ſincerity of their faith, and of their love to God. But alas, he had ground enough for this ſcrupuloſity, becauſe amidſt all their pretences of firmly and fully believing all that he told them, and their promiſes of continuing to hear and believe more, he could not obſerve the leaſt change in their life, nor the leaſt conception or feeling of the corruption of their ſoul, and conſequently no concern, no conviction, and no longing after a happier condition. Nay he very often diſcovered to his ſorrow, that their teachableneſs was only an hypocritical affectation produced by fear or intereſt; for the Greenland boys that were maintained by him, and alſo the people that traded in the country, informed him, that the very Greenlanders that pretended to believe every thing, treated his ſinging, praying and reading, with the moſt petulant deriſion in his abſence, though if they were reproved for it, they again feigned the greater devotion.

He entertained more hope of the children and young people, that he ſhould ſee Chriſtianity promoted among them in a ſolid and fruitful manner; and yet it was almoſt impoſſible to bring the hopes to accompliſhment, becauſe he could not give theſe youthful minds due inſtruction and attendance, on account of the continual peregrinations of their parents. Therefore in the year 1726, he could baptize none but a ſick boy, whom he had previouſly inſtructed, and in this year the above-mentioned Poek's little child, but in the year following the parents alſo.

§ 30.

§ 30.

Now as unpromiſing as both the commerce and the miſſion hitherto appeared, even to ſuch a degree that the intrepid indefatigable miſſionary was more than once ſtaggered in his hopes of its duration; ſo ample however were the diſpoſitions made in 1728, not only to uphold both, but alſo to extend them, and to plant abiding colonies for cultivation of the land. There arrived four if not five ſhips, one of which was a man of war, and they brought materials, cannon and ammunition for erecting a fort and a new colony, as alſo a ſufficient garriſon under the command of major Paars as governor, and captain Landorph as commandant, who were to protect both the trade and the Greenlanders that deſired protection againſt ſome veſſels that robbed them of their whale-bone and blubber. A conſiderable number of married pairs were ſent over from Copenhagen, and among them maſons, carpenters and other ſuch handicrafts-men, ſome of whom went voluntarily, and others were taken out of the caſtle and Bridewell there, and married, to people and cultivate the land. The officers brought horſes with them to ride over the mountains, and diſcover the loſt Greenland; and at the ſame time one of the ſhips was ordered to make one attempt more to land on the eaſt-ſide.

By theſe ſhips Mr. Egede got two collegues, Mr. Olaus Lange, and Mr. Henry Milzoug. On the other hand his eldeſt ſon returned to Copenhagen, to proſecute his ſtudies. With him went Poek and his wife, now called Chriſtian and Chriſtina, two Greenland boys and a girl, who had juſt before made confeſſion of their faith, and been baptized by the names of Charles, Daniel and Sophia-Magdalena, in the preſence of the officers.

They directly made preparations to remove the colony from Hope-Iſland, where they had remained till now, to the main-land four leagues further eaſtward, and to enlarge it with the neceſſary buildings. But alas! a contagious diſorder broke out among the Europeans, which Mr. Egede did not think was the ordinary

ſcurvy, but aſcribed it to their irregular way of living, and their want of exerciſe, becauſe few of the ſailors, or the former inhabitants of the colony, who had conſtant work, were infected. The moſt uſeful people and the artificers died away apace; and as the horſes could not be taken proper care of, they all died. Thus a fatal blow was given, not only to the deſign of taking a journey over the mountains (though indeed the horſes could not have been made uſe of in it), but alſo to the colonies which were to have been erected for cultivating the land. Yet the moſt dangerous circumſtance of all was, that theſe people in the very beginning, when they ſaw that Greenland was no land of *Canaan*, and that they could not come at much to guzzle, grew diſcontented and fretful, which at laſt produced a mutiny among the ſoldiers, on which account neither the governor's nor miſſionary's lives were ſafe, for they looked upon the latter to be the cauſe of their tranſportation and their wretched condition. Therefore they were obliged to uſe a guard, and even Mr. Egede, who (as he expreſſes himſelf) could before ſleep ſecure in the tents of the ſavages, was now forced to have a watch and weapons around his bed againſt his Fellow-Chriſtians. So indeed it was a good providence in behalf of theſe gentlemen, that ſuch ſeditious people were carried off by the ſickneſs, and it was alſo well for the Greenlanders that they were delivered from a crew, who would certainly have taught them no good.

§ 31.

This mortality laſted till the ſpring, 1729, when the reſidue of the invalids were carried to the Greenlanders, and ſome of them were ſtill ſaved from death, by the ſcurvy-graſs that began to ſhoot out under the ſnow. Though their number was greatly diminiſhed, yet the governor endeavoured to execute the king's command in performing a journey to the Eaſt-ſide, and ſet out April 25th, with his lieutenant, the factor's aſſiſtant, and five other men, through the Amaralik-bay; but May 7th, he returned ſucceſsleſs, having found the whole country overſpread with ice, which was not only

only ſo ſlippery and uneven that they could not ſtand upon it, but alſo full of ſmall and great clefts, from whence large quantities of water ſpouted out with a great roar.

After that, meaſures were taken for erecting the new colony and the fort at Nepiſene ſo often mentioned before, and they ſet about it, though they had been juſt then intimidated by a Dutch ſhip with the account of a dreadful conflagration at Copenhagen, and were dubious about future ſupport. But they were ſoon encouraged by the ſhips arriving from their own country with the moſt gracious aſſurances of the work's being forwarded with ardency as hitherto, and alſo bringing new materials for building. An order likewiſe came to the lieutenant Richard, to try to find an entrance on the Eaſt-ſide, on his return with the man of war that wintered there. But he alſo was prevented by ice and ſtorms from attaining his aim.

§ 32.

The Greenlanders did not like to ſee this great acceſſion of foreigners, eſpecially as ſo many military men came, of whom they were afraid. And when they died ſo faſt, they thought it was owing to the art of a famous angekok, who had promiſed to deſtroy the Kablunaks by his magic. But when they ſaw they would not all die, and particularly the miniſter, whom they looked upon to be the proper lord of the Europeans, moſt of them removed from theſe territories to Diſko-bay. This was the fruit of armed men and fortreſſes; the miſſion was more hindered than promoted by them.

Mean while Mr. Egede kept a conference with his two new colleagues, in which he laid before them a written propoſal, that as he ſaw, for want of proper regulations, nothing was to be effected among the adult Greenlanders, but to gain their cold aſſent to the word, without any reflection on their miſery or any deſire after grace; and yet he did not like to ſpend his time without fruit, and could much leſs bear to ſee the poor innocent children die away without baptiſm; therefore he had come to a concluſion in the preſence

of God, to make ſuch children partakers of holy baptiſm, whoſe parents gave their aſſent to the true religion, in hopes that the parents would ſtay in the neighbourhood, and let their children be taught hereafter the knowledge and fear of God by capable inſtructors.

Both his collegues acquieſced in his ſcheme, and Mr. Olaus Lange corroborated it by many arguments in a written *Theſis*. The next year they received the approbation of the miſſions-college herein, though on the following conditions, 1. If the parents are not enticed to it by blandiſhments, much leſs compelled by force, but give their voluntary conſent. 2. If they do not deſire it out of ſuperſtition, imagining that baptiſm may contribute to the bodily health and ſtrength of the children, like as they in paſt years deſired the miſſionary to breath on their ſick. 3. If they obligated themſelves to let their baptized children be inſtructed in due time. On this account they charged the miſſionaries to keep an exact regiſter, that they might always know what children they had baptized, and what was become of them, and that they might not diſpenſe baptiſm twice by miſtake. But they were ordered not to baptize adults till they had been inſtructed in the neceſſary points of the Chriſtian religion, and gave evidences of a true deſire for baptiſm.

Accordingly Mr. Egede made the beginning in Kokœrnen, February 11th, 1729, with ſixteen children, whoſe parents not only conſented to it, but alſo begged to be baptized themſelves. He proceeded to baptize the children on the reſt of the iſlands, as alſo in his former dwelling place at Kangek, and ſays, that there were ſome among them who could anſwer themſelves to the queſtions aſked them.

He was obliged to make uſe of the baptized Greenland boy Frederic Chriſtian in inſtructing theſe children, and now and then he ſent him to the iſlands to read to them and their parents. He himſelf had now but little time or opportunity to go among the heathen. For though ſuch extenſive and chargeable meaſures had been taken for the furtherance of the miſſion, yet the largeſt and moſt uſeful part of the people had died, and the reſt, a few excepted, who had enough to do in the commerce,

merce, were gone to Nepiſene, and had taken the boats moſtly with them.

§ 33.

Yet it did not ſucceed rightly with this new colony neither. The ſhip that wintered there for the ſake of the whale-fiſhery, caught nothing, and the trading veſſel got very little, becauſe the Greenlanders hid their beſt wares from the Danes, to ſell them to other ſhips, from whom they could have every thing cheaper.

By the ſhips tarrying very late in 1730 before their arrival, they fell once more into great embaraſſment about proviſions, which was heightened by the loſs of a ſhallop near Goodhope loaded with proviſions, with which one man was loſt; a boat, that went to its aſſiſtance, was alſo wrecked among the ice, and the reſt of the proviſions in another ſhallop was obliged to be thrown moſtly into the ſea to ſave the people. However at laſt on the 2d of September the ſhip arrived ſafe at Goodhope, but becauſe the winter was at the door, it could not go to Nepiſene. All ſorts of building-materials were ſent by this ſhip to erect houſes in the vallies where the Norwegians formerly lived, and they were to be inhabited by families from Iceland.

§ 34.

But alas! all theſe projects, carried on with ſo much ardour, labour and expence, ſeemed all at once to receive their mortal blow by the death of King Frederic IV. in this year. For when the government under Chriſtian VI. ſaw no way how the ſums expended for ſo many years, and ſtill wanted, could be reimburſed by the trade and erection of the colonies, and beſides that the converſion of the infidels had yielded ſuch an unfavourable proſpect for theſe ten years paſt; for theſe reaſons a royal mandate was tranſmitted by the ſhip in 1731, that both the colonies ſhould be relinquiſhed, and all the people ſhould return. Indeed it was left to Mr. Egede's option, whether he would go with the reſt, or remain in the country; and in caſe of the latter, he might retain as many people as would willingly ſtay,

and as much provision as would last for a year; but he was expressly told, that they had no further assistance to expect.

On such a state of the case, no one could resolve to stay with him. The soldiers they offered to leave with him, would be of no service to him; and as for the sailors, whom he could use, they would not part with them. Thus he would have been necessitated to have abandoned with a heavy and sorrowful heart, after ten years toil and labour, a country which he had worked his way to with such a persevering zeal, and also to have deserted 150 children whom he had baptized, if very fortunately the ship had not been too little to carry the stock belonging to the two colonies. Now, as all that was left behind, as well as the houses, would have fallen a prey to the Greenlanders, or to foreign sailors; he effected so much by his remonstrances, that ten seamen, and provisions sufficient for a year, were left him; but then he bound himself to indemnify the captains in case they should suffer any thing by this step. Nay he undertook to carry on the trade at his own hazard by the agency of his second son, and if no ship should come the following year (which yet he earnestly petitioned for) he would however send home the merchandize to its proper place by foreign ships.

So invariable was this zealous man in carrying on a work begun in faith among the faithless, and that, though he had hitherto seen so little fruit, and though he must now fluctuate at least a year long betwixt the flattering hope of being assisted and supported from his native country, and the dreadful fear of being quite abandoned. His two colleagues, the governor, officers and other people went away, and took six Greenlanders with them. It was not long before Mr. Egede received another of Job's messengers, that the colony at Nepisene was once more demolished by foreign sailors, and all the goods left there burnt.

§ 35.

On account of these heavy circumstances, which threatened the ruin of the mission, Mr. Egede was obliged

obliged to ſuſpend entirely the baptiſm of the Greenland children, not only becauſe he was uncertain how long he himſelf might ſtay to take care of their Chriſtian education, but chiefly becauſe he ſaw that nothing was to be done with the parents. For even before this fatal revolution, when he deſired them to ſend firſt one company of children, and then another to the colony, to be under his care for a month, that he might inſtruct one claſs after the other, they would by no means conſent to it; and when he came to viſit them, they hid their children for fear he ſhould take them away and keep them, ſo that he could not even inſtruct them in their parents houſes as before. They intimated indeed afterwards how ſorry they were at the ſudden departure of the Europeans, and could not comprehend the reaſon given for it, namely that ſo many people coſt more than they could earn or acquire here. They thought that ſuch an opulent prince, who had ſuch ſtore of bread and meat in his country, muſt be able to maintain more people than theſe; or that, at all events, they might even live like the Greenlanders. And when one further alledged, as a reaſon of their being recalled, that their conſtituents had ſeen how little the Greenlanders hitherto regarded God and his Word, and would not be converted, then they complained heavily that they had been ſo traduced and miſrepreſented to the king, and declared how willing they were to hear and believe all that the Miſſionary told them. They added, that they had given proofs how much they honoured the king, by delivering ſo many barrels of blubber, when a contribution was deſired of them. But for all this, Mr. Egede was ſoon convinced how little their pretended good-will and deſire after God's word was to be depended upon; for moſt of thoſe, whoſe children he had baptized, and who had promiſed him before the tranſaction to ſtay in the neighbourhood, and let their children be educated in a Chriſtian manner, wandered ſo far away, that there was no coming at them, and conſequently the hopes of winning either them or their children became very remote.

Beſides,

Beſides, ſuch a ſeries of labour, vexation and anxiety, had ſo harraſſed and worn out the Miſſionary, and a diſorder on his breaſt lay ſo heavy upon him, that he could not well travel about among the heathen as he had done, but was compelled to reſign the inſtruction of them moſtly to his ſon, to do it occaſionally when he went about trading for blubber, which he had taken upon him.

§ 36.

Although no further aid had been promiſed the colony, yet the king was pleaſed to lay to heart the moanful repreſentations of the Miſſionary, and ſent him the neceſſary ſupplies in the year 1732, but ſtill without aſſurance of further ſupport. In the mean time his people had been pretty ſucceſsful in the blubber-trade, and could ſend home a larger cargo than in any of the former years, in which were ſuch great doings. Nay they would this time have defrayed all the charges of one year, if they had not loſt two of their largeſt boats in hard weather laſt harveſt, when the traffic was in its greateſt activity; on which account they could not go abroad in the ſpring, but were obliged to leave the merchandize to foreign ſhips.

There came a couple of men with the ſhip, who were to diſcover the paſſage to the eaſt-ſide from Goodhope, and to ſearch for minerals in the Greenland mountains. Next year they ſet out on the voyage, but the quantity of ice prevented their going further than the 61ſt deg. Neither did they meet with any minerals, except ſome lead-ore and ſome orange-coloured earth for dying.

§ 37.

Mr. Egede having thus been in ſuſpenſe between hope and fear for two years, was at laſt rejoiced at the ſhip's arrival May 20th 1733, with the intimation, that the Greenland trade ſhould be begun anew, and the miſſion ſupported; for which ſervice the king was graciouſly pleaſed to order a free-gift of 400 *l.* annually.

With

With this ship arrived the three first heathen-messengers from Herrnhuth, *viz.* Christian David, Matthew Stach, and Christian Stach. And now, as my proper business is to write the history of the *Mission of the Moravian Brethren*, I shall here break off from the history of the Danish trade and mission, especially as I have not the materials for it at hand, and leave it to others to whom it more properly belongs, and who can have access to the necessary records. However, the incidents that gave occasion to the revival of this mission, which lay as it were at the last gasp, and the chief occurrences which befell Mr. Egede till his going away in 1736, will be intermingled in the course of the history.

BOOK

BOOK V.

The first Period of the Miſſion of the Brethren, viz. from its Beginning in 1733. *to the firſt Viſitation in* 1740.

THE FIRST YEAR 1733.

§ 1.

THE entrance which the Proteſtant congregation of the Brethren made upon their Miſſion, together with the occaſions thereto, was attended with ſuch ſimplicity and lowlineſs, and yet both weighed and conſidered ſo maturely, and executed with ſuch faith, that a mind that is attentive to the ſigns of the times, may naturally find in it a very lively verification of what our Saviour ſaid of the kingdom of God, *Luke* xiii. 19. "It is like a grain of "muſtard-ſeed, which a man took, and caſt into his "garden, and it grew, and waxed a great tree, and "the fowls of the air lodged in the branches of it."

God had wrought a deſire in the heart of the late Count of *Zinzendorf* from his childhood, to eſpouſe the ſalvation of his fellow-creatures, as the next concern to his own ſalvation, and to be inſtrumental to it with all his power in all circumſtances, wherein Providence might hereafter place him. Even in his youth an opportunity preſented itſelf, which he did not let

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ſlip. In the firſt Supplement to his *Natural Reflections*, ſtands the following account of it:

"Between An. 1713 and 1714, there were five "perſons in the Pædagogium at Halle, that ſtood in a "very peculiar connection together. They experi- "enced juſt what our Saviour ſays: *Where two or three "are gathered together in my name, there am I in the midſt of "them.* They had an inward impulſe to the promoting "the ſalvation of many ſouls. Two of them made a "covenant in 1715 concerning the converſion of the "Heathen, yet only of ſuch as no one elſe would "trouble themſelves with. Their proper proſ- "pect was not to execute this and ſuch-like things "themſelves; for they were deſigned by their relati- "ons for the ſphere of high life, and had no other "notion but that they muſt be obedient: but they "hoped, that God —— would direct people to them, "or perhaps would even now prepare himſelf witneſ- "ſes through their ſervice among their fellow-ſtudents, "who ſhould be equal to the work. And therefore "the thoughts of theſe young gentlemen were conti- "nually aiming at giving the ſtudents an impreſſion "of that God, who laid down his life for us."

The above-mentioned young gentlemen afterwards ſeparated, and only that one, that had made a covenant with the Count, to forward the converſion of the heathen, was led to him again afterwards by particular turns of Providence. But the impreſſion of this undertaking accompanied the Count to the univerſity at Wittenberg, on his travels, and in the poſt he held in the government at Dreſden. In all circumſtances, particularly during his abode in Holland, he enquired into the condition of the heathen nations, and was ſtudious about ways and means of bringing the Goſpel of Chriſt among them. Yet he did not make much noiſe about it, and only hinted his deſign to his moſt intimate friends. But he told his intended conſort, in a previous interview with her and her friends in the very beginning of their contract, what all his views in life were, and withal his purpoſe of devoting himſelf to the ſervice of the Lord in general, and particularly

cularly for the good of ſuch heathen to whom a door might providentially be opened for him.

At that time he ſaw no opportunity for it, neither did this affair come into motion in the firſt years after the building of *Herrnhuth* *, till in 1728. About this time there was a great awakening among the maſters and ſtudents of the univerſity of Jena. By reading the holy ſcriptures together, and eſpecially the prophets, many of them were led to reflect on the converſion of the Gentiles promiſed in the latter days. Some of them intimated an impulſe to aſſiſt in promoting this work, and one, who had afterwards an opportunity of employing his talent among them, expreſſed his thoughts in a writing ſent to the congregation at Herrnhuth, and offered himſelf to the ſervice of Jeſus among the Negroes. As far as I underſtand, this was the firſt time that miſſions among the heathens were publicly ſpoken of in Herrnhuth, and a deſire raiſed in many brethren to put their hand to this work, though as yet a call and nearer opportunity was wanting.

The opportunity did not preſent itſelf till the year 1731, when the Count attended at the coronation of king Chriſtian VI. in Copenhagen. At that time he ſaw two baptized Greenlanders, and heard with pain that the miſſion in Greenland was to be abolifhed for various reaſons. Moreover a baptized Negro, called Anthony, contracted an acquaintance with his domeſtics, and told them how he came to the knowledge of the truth. At the ſame time he told them with ſorrow, that he had ſtill a ſiſter in St. Thomas's, one of the Carybee iſlands belonging to the Danes, who alſo longed very much to learn Chriſtianity (as he expreſſed it) but had neither time nor opportunity for it, and therefore ſhe often beſought the great God to ſend ſomebody to ſhew her the way unto him. About the ſame time Chriſtian David being on a journey, had found in the hands of a noted divine a ſhort account of

* (It ſtands on an eſtate of the ſaid Count in *Upper Luſatia*; was begun to be built in 1722, for the ſake of many of the deſcendants of the antient Brethren, who emigrated thither from *Moravia*; and a congregation was formed there.)

the

the miſſion to Greenland. He ſent the brethren an extract of it, and endeavoured by a letter to animate them to this work.

In the mean time the Count was arrived again in Herrnhuth, and the above-mentioned Anthony got leave from his maſter to viſit the congregation there. Here he mentioned again the deſire of his countrymen, and eſpecially of his ſiſter, with affecting words, in an aſſembly of many brethren, but added, that the accumulated labour of the Negroes hindered them from any opportunity of inſtruction, if the teacher was not a ſlave himſelf, in order to be continually with them and to teach them at their work. This, and what the brethren that had ſeen the Greenlanders at Copenhagen, related of the Greenland heathen, made a deep impreſſion on the hearts of divers brethren, and many acquainted one another of their readineſs to declare the goſpel to the heathen, eſpecially to thoſe under the Daniſh ſceptre. But above all, ſuch an ardent deſire was kindled in the heart of Brother *Leonard Dober* to go to *St. Thomas's*, that he could not ſleep the whole night for it. At firſt he was jealous that they were only good fancies which could not be put in execution, and conſequently vain and uſeleſs thoughts. But when he aroſe in the morning, he was comforted, and his ſcrupuloſity removed, by thoſe words of the Bible; Deut. xxxii. 47. "It is not "a vain thing for you; becauſe it is your life; and "through this thing ye ſhall prolong your days." He was ſtill more encouraged when he came to talk with one of his moſt intimate friends, whom he had thought upon to deſire as the companion of his pilgrimage; and found to his ſurprize, that this his friend had alſo felt a ſtrong impulſe at hearing Antony's account, to go to St. Thomas's, and had by name wiſhed for him as his aſſociate, only had been reſtrained by ſcruples from uttering his thoughts.

Theſe two brethren, after joining in prayer, came therefore to a reſolution to acquaint the congregation in writing, that they found themſelves conſtrained out of love to the Negroes to go to St. Thomas's, and if there was no other way to effect it, they would ſell themſelves for ſlaves, in order to make their Creator and

Redeemer

Redeemer known to ſome of them, and eſpecially to the poor Negro-woman who ſo ardently longed for it. Theſe purpoſes of theirs begat great eſteem and joy in ſeveral brethren, but the greateſt part looked upon their intention as a pretty imagination of young officious minds, in a matter that would better bear good wiſhes than execution. By this means the accompliſhment was delayed a conſiderable time; however, during this interval, the thing was put to the teſt ſo much the more ſolidly, and at laſt brother Leonard Dober's call to go to St. Thomas's was confirmed, and he began his journey thither with a joyful heart, in company of David Nitſchman, Aug. 21ſt 1732.

§ 2.

At the ſame time, and by the ſame occaſion, the miſſion to *Greenland* took its beginning, and this is properly the ſubject we have to treat of here. I will give it in *Matthew Stach's* own words, who was the firſt miſſionary and is ſtill living; as he partly related it to me by word of mouth at my ſhort viſit in Lichtenfels, and partly wrote it in anſwer to queſtions I left behind me.

" When I heard the firſt account of Greenland, it " excited a deſire in me to go thither; yet when I reflect- " ed on my own incapacity and inexperience, (for I had " been ſcarce two years in Herrnhuth) I could not " venture to diſcloſe it: but when the written propo- " ſal of the two brethren to go to St. Thomas's was " read publicly, it ſtirred me up to it afreſh. I was " then at work with Frederic Boehniſh on the new " burying-ground called the Hutberg. He was the " firſt perſon I acquainted with what paſſed in my " mind, and I found that he had been actuated on the " ſame occaſion with the ſame deſire to promote the " ſalvation of the heathen. We converſed with ſimpli- " city about it, and perceived we had the greateſt in- " clination to go to Greenland, but we knew not whe- " ther we ought to look upon the propenſion that had " taken place in us as an impulſe wrought by God, " which we ſhould give notice of to the congregation, " or whether we ſhould wait till a call was given us.

" But

" But as we were both of one mind, and confidently
" believed that our Saviour's promiſe would be verified
" to us: *If two of you ſhall agree on earth*, &c.
" therefore we retired to the wood juſt at hand, kneel-
" ed down before him, and begged him to clear up
" our minds in this important affair, and to lead us
" in the right way. Upon this our hearts were filled
" with an uncommon joy, and we omitted no longer
" to lay our mind before the congregation in writing,
" with perfect reſignation which tribe of heathens our
" call ſhould be to, though we felt the ſtrongeſt ten-
" dency to the Greenlanders. The letter was read in
" a public meeting, and was heard with joy in the ge-
" neral. Yet ſome expreſſed their ſurprize, that it
" had ſuch a great reſemblance to the writing of the
" two firſt-mentioned brethren, and a few even thought
" that we had compared notes with them, or would
" mimick them. Very like, this was the reaſon that for
" a long time we neither received an anſwer, nor were
" ſpoke to about it by the labourers of the congrega-
" tion. Only one of them ſaid ſomething to me oc-
" caſionally, which might have left me but little hope.
" Yet we were not frighted out of it by this, nor by
" the repreſentation of the difficult voyage to, and man-
" ner of living in Greenland, which we heard enough
" of by the bye; but we waited with tranquillity to
" ſee whether our offer would be accepted or rejected.
" After a conſiderable time, the Count of Zinzendorf
" ſent for us, and aſked us, if we were ſtill of the
" ſame mind? and when we anſwered him yes, and
" aſſured him, that we ſhould like to go to Greenland,
" he adviſed us to conſider once more the difficulty of
" our ſubſiſtence there; but added at the cloſe, that if
" we would venture upon it in confidence on our Sa-
" viour, we might make ready for the journey with
" his and the congregation's bleſſing. We expected
" the time of our being diſpatched with longing,
" and kept working on in our outward calling. But
" another year paſſed, before we were diſpatched. In
" the mean time, as Frederic Boehniſh was gone ano-
" ther long journey, *Chriſtian David* got a deſire to
" go with me to Greenland. Our diſmiſſion did not

" laſt long; only the two laſt days the Count had " ſome bleſſed interviews with me, and gave me ſome " inſtructions about the preſervation of my body and " ſoul from evil, which were an abiding bleſſing to " me.

" But as Chriſtian David was to come back again " the year following, I was aſked whom I ſhould like " for my companion? I deſired my couſin *Chriſtian* " *Stach*; who accepted the call with joy, and made " himſelf ready in haſte. There was no need of " much time nor expence for our equipment. The " congregation conſiſted chiefly of poor exiles, that " had not much to give us, and we ourſelves had " nothing but the neceſſary cloaths on our backs. " We had been uſed to make ſhift with a little, and " did not trouble our heads how we ſhould get to " Greenland, or how live there. The day before our " departure, ſomething was ſent from a friend that was " tutor to a gentleman's children at Venice; and part " of this was given us to pay the expence of our " journey to Copenhagen. We looked upon ourſelves " as richly provided for, ſo that we would take no- " thing of any body on the road, and ſimply be- " lieved that he who had procured us ſomething for our " journey juſt at the critical juncture, would alſo take " care for every thing requiſite to the carrying " our purpoſe into execution, as ſoon as we ſhould " want it.

" Neither could any one give us much information " about things, or many inſtructions how we ſhould " manage; for the congregation had as yet no expe- " rience in the affair of miſſions, and we were but the " ſecond who were commiſſioned to try whether the " heathen would embrace the meſſage of peace con- " cerning their Creator and Redeemer. Therefore it " was left to us to act in all circumſtances, as the " Lord and his Spirit ſhould lead us. Only we were " admoniſhed to brotherly-love among one another; " to honour that old ſervant of God, Chriſtian David, " as our father, and to make uſe of his counſel; to " offer ourſelves as aſſiſtants to that apoſtle of the

Greenlanders

" Greenlanders, Mr. Egede, who had been raiſed up " by God in ſuch a remarkable manner, and had been " approved through ſo many trials, in caſe he would " and could make uſe of us; but if he did not want " our aſſiſtance, then not to interrupt him in the leaſt. " As to the reſt, we were to live alone by ourſelves, and " to regulate our domeſtic affairs ſo, as became a " godly life and converſation. Further than this, " nobody knew any thing to tell us. The ſubſequent " advances, till things arrived to their preſent pitch, are " to be aſcribed to the ſuperintendency and leading of " that only wiſe Lord, who has guided and aſſiſted us " from time to time. We neither knew nor imagined " previouſly, how it was to be.

" A little before our ſetting out, we were bleſſed " to our undertaking by Auguſtine, the then elder " of the congregation, with impoſition of hands and " prayer; and thus we departed Jan. 19th, 1733, ac- " companied with innumerable wiſhes of bleſſing by " the congregation, and went by way of Halle and " Hamburg to Ekrenfœrde in Holſatia, from whence " we travelled by water to Copenhagen."

So far the miſſionary's own account.

§ 3.

Here they were received with much love by the friends they were recommended to, particularly by profeſſor Ewald, a member of the worthy college of miſſions, and the king's chaplain Reuſs. But their propoſal of going to Greenland, appeared very romantic and ill-timed to many, becauſe no one could yet tell whether the former miſſion and trade to Greenland, which was reduced as it were to the laſt extremity, would be anew encouraged, or at laſt totally abandoned; which latter was the moſt probable. Again, how ſhould the brethren get there? and, ſuppoſing they could be conveyed thither by the ſhip that might be ſent to bring back the few people ſtill engaged in the miſſion and traffic (though even this was uncertain), ſtill how ſhould they ſubſiſt when they were there? They would certainly be murdered by the ſavages, or periſh with

hunger, or die by ſome contagious diſeaſe, as moſt of the coloniſts did three years before.

In truth, this was no favourable proſpect. They were, however, ſtill and quiet, looking with ſteady confidence to him who had incited them to this enterprize, and expecting his aid to execute it. After ſome time they heard, that, notwithſtanding all obſtructions, the king had conſented that one ſhip more ſhould go to Good-hope; and that alſo at the ſame time the firſt lord of the bedchamber, Pleſs, had perſwaded a merchant, one Mr. Severin, to ſend a trading veſſel on a trial to Diſko-bay. The latter was ſoon ready, and was to ſail by the firſt opportunity. Some friends adviſed them to go in her, partly becauſe it was ſtill not certain whether the king's ſhip would go at laſt, and if it did, whether it would not bring back the miſſionary and his people now there; and partly, becauſe it would not be ſo well to build, as one may ſay, on another man's ground, but better to begin a miſſion of their own, where they would be in nobody's way, nor themſelves hindered by any. At firſt they inclined a little to the ſame opinion; but, after conſidering all circumſtances maturely, they came to a reſolution to let the merchant-ſhip ſail, and to wait for the king's ſhip *.

Being thus come to a determination concerning the meaſures they would take, they made their application to lord Pleſs. Their firſt opening of the matter did

* At firſt ſight, one might imagine it had been better, if the brethren had ſettled in a quite new place. But the wiſdom of Providence ſeems herein to have adapted itſelf to the weakneſs of its children. For 1. It would have been almoſt impoſſible for them to have learnt the Greenland language in a ſtrange place alone by themſelves, ſince it proved very difficult to them to learn it when aided by the faithful inſtructions of Mr. Egede and his children, who had grown up among the Greenlanders; becauſe the brethren were all three illiterate men, and in the beginning the Greenlanders were very averſe to any intercourſe with them. 2. They could not have ſubſiſted in temporals, becauſe they underſtood neither fiſhing nor hunting, and if they got no proviſion by the ſhip (as experience during the following years ſhewed might be the caſe), they muſt either have ſtarved, or returned back by the firſt ſhip. Not to mention the danger of life that three unarmed defenceleſs people were expoſed to among ſavages, who were ſtill continually apprehenſive of revenge from the Europeans for the murder of the old Norwegians, and who beſides had a ſtrong appetite for thieving; which many a mariner has ſince experienced to his ſorrow.

not

not meet with the moſt cordial and ready hearing; for this lord, according to his peculiar penetration and undiſguiſed openneſs, ſtarted many difficulties, both when alone with them, and in the preſence of other miniſters, and at laſt ſent them away to ſome divines to be examined. It muſt certainly have appeared vaſtly odd to this gentleman, who well knew how little the learned, indefatigable, faithful and honeſt Egede had effected among the infidels, that young illiterate perſons ſhould expect any ſucceſs, eſpecially as the modern world had not yet ſeen any inſtances of lay-miſſionaries. But notwithſtanding, when he was once convinced of the good foundation of their faith, and the uprightneſs of their intentions, he got an uncommon love and confidence towards them, preſented their written petition with pleaſure to the king, and ſeconded it to the utmoſt of his power. He is ſaid to have alledged this motive among others, that God has in all ages made uſe of the meaneſt, moſt improbable, nay deſpicable inſtruments in the eye of the world, for accompliſhing the grand deſigns of his kingdom, to ſhew that the honour appertains ſolely to him, and to inure mankind not to rely on their own penetration or power, but on his benedictive hand. His majeſty was pleaſed to acquieſce in the repreſentation of this miniſter, accepted the voluntary overture of the brethren with the moſt gracious expreſſions, and after the difficulties had been once more weighed and removed, he came to a reſolution to promote anew the cultivation of Greenland and the converſion of the heathen. He not only permitted theſe three brethren to go thither as miſſionaries, but alſo deſired that more might ſoon follow them; and was gracious enough to write with his own hand to Mr. Egede, that he ſhould receive the brethren in a kind and friendly manner, and take care that they were forwarded in their intention, and no-ways hindered in their labour among the heathen.

This miniſter of ſtate made them known to ſeveral pious perſons of quality, who converſed with them to mutual edification, and made them a preſent towards the expence of their voyage and ſettlement in Greenland, without their ſolicitation. Among other things,

lord Pleſs aſked them, how they propoſed to find themſelves food in Greenland? They anſwered; By the labour of their hands and God's bleſſing; that they would build them a houſe and cultivate the land, that they might not be burdenſome to any (for they did not know then, that the land conſiſted almoſt of nothing but bare rocks). He objected, that there was no wood there to build with. The brethren replied, that they would then dig into the earth, and lodge there. "No, ſays he, you ſhall not be driven to that "ſhift, take wood with you and build a houſe; ac-"cept of theſe 50 dollars for that purpoſe." Both he and ſeveral other great perſonages, who were well-wiſhers, added to their ſtock, with which they bought ſome building-materials and other neceſſary things, as 46 poles, 10 dozen of planks, laths; ſome implements for huſbandry, for digging of ſtones, maſonry and carpenters work; ſeveral ſorts of ſeeds and roots; nets, fowling-pieces, flax for ſpinning; houſhold goods, as iron ſtoves, windows, tin and copper veſſels, beds, clothing, books, paper and victuals.

§ 4.

At laſt, on the 10th of April, they went on board the king's ſhip Caritas, captain Hildebrand commander, accompanied with many ſincere wiſhes of bleſſing from the court and all benevolent minds. The congregation at Herrnhuth had a cuſtom ſince the year 1729, before the commencement of a year, to compile a little annual book containing a text of holy Scripture for every day in the ſame, and each illuſtrated or applied by a verſe out of the hymn-book. This text was called the word of the day; it was meditated upon in ſecret by every one, and ſpoken upon by the teacher in the publick meeting. Many a time it has been afterwards found, that the word of a day in which a peculiar event has occurred, has had a remarkable coincidence with it. Thus the word on that 10th of April, when our brethren ſet ſail on a miſſion, which often ſeemed to baffle all hope, was HEB. xi. 1. *Faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* "We view him, whom no eye can ſee,—with faith's perſpective

perſpective ſtedfaſtly." In this confidence they ſet ſail, nor did they ſuffer themſelves to be confounded by any of the unſpeakable difficulties of the following years, till they and we at laſt beheld with our eyes the completion of what they hoped for in faith.

They had a ſpeedy, and, excepting ſome ſtorms, a commodious voyage; they ſailed by Shetland, April 22d, paſſing there out of the north into the weſt-ſea, or long-reach, and entered Davis's ſtraits the beginning of May. May 6th they fell among ſome floating ice, in a thick fog, and the next day were aſſaulted by a terrible ſtorm, but this very ſtorm drove the ice ſo far aſunder, that it alſo diſſipated their fears. The 13th they ſpied land, but the very ſame day, after a total eclipſe of the ſun, there aroſe a violent tempeſt that laſted four days and nights, and drove them above 60 leagues back. May 20th they entered Ball's-river, after a voyage of ſix weeks. The word of the day was: *The peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.* Phil. iv. 7. "Let all our "ſenſes be compoſed and quiet." By this they were frequently encouraged to a peaceful and believing perſeverance in patience during the firſt enſuing years, amidſt all the oppoſitions they met with, and the poor proſpect of the converſion of the heathen.

Wretched as the country looked in compariſon with Europe (for they found ſcarce any thing but bare rocks, and ſteep cliffs covered with ice and ſnow), yet they rejoiced that they were arrived to the ſtation they had ſo long wiſhed for. The ſight of the firſt Greenlanders gave them joy, though they could not ſpeak a word with them; their pitiable condition pierced their heart, and they prayed the Lord, who is the light to lighten the gentiles, that he would grant them grace, wiſdom and power, ſoon to bring ſome, if not all, out of darkneſs into his marvellous light. They were much invigorated in this mind, by paſſages which emphatically occurred to them in their daily reading of the Bible; as for inſtance, *Rom.* xv. 21. "To whom "he was not ſpoken of, they ſhall ſee; and they that "have not heard, ſhall underſtand." *Heb.* xi. 27.

" By faith he forſook Egypt; for he endured, as ſeeing " him who is inviſible."

§ 5.

As ſoon as they landed, they repaired directly to Mr. Egede, and delivered the letters of recommendation they had received from ſome members of the college of miſſions. He welcomed them very cordially, congratulated them to their undertaking, and promiſed them his beſt aſſiſtance in learning the language. Then they immediately ſearched the neareſt habitable ſea-coaſts for a place to build on, and having fixed on the ſpot, they kneeled down and conſecrated it with prayer. They fell to work directly, to run up a Greenland houſe with ſtone, and turf laid between, in which they could ſhelter themſelves and their things from the ſnow and rain, till they had erected their wooden houſe. They bought an old boat of the captain, that they might go after their ſuſtenance. It was a forward ſeaſon, and the ſnow was melted as much as it uſed to be in June; and yet it was ſo cold, that the turf often froze in their hands. On the 6th of June they had finiſhed their Greenland hut ſo far, that they could enter it with thankſgiving and praiſe; and then they pulled down the tent of boards, in which they had been obliged to creep and ſhelter themſelves in the interim. They ſpent the reſt of the time till the departure of the ſhip, in writing letters.

Directly after the ſhip was ſailed, June 15th, they laid the foundation of their proper dwelling-houſe, for which they had brought wood from Copenhagen, and in five weeks they advanced ſo far as to have one room fit to be inhabited. They alſo began to build a Greenland-houſe for ſuch heathens as might peradventure drop in for inſtruction; but alas! no one had any inclination for it this year, nor in ſome years next following.

§ 6.

Now I ſhall inſert ſo much out of their letters, as is ſufficient t exhibit their own heart's ſituation, and their

their upright mind and ardour for the converſion of the heathen.

In a letter to the whole congregation, having firſt given a brief deſcription of the country and its inhabitants, they ſay: " You may now very well addreſs " that ſaying to us, *Should a man even loſe his road,* " *Let him ne'er loſe his faith in God.* Yes, here in " truth the way is barred up. We retain that for our " daily leſſon: *Let all our ſenſes be compoſed and* " *quiet.* As to our own perſons, we are very happy, " but our deſire is to win ſouls, and we cannot gratify " it yet. Yet by God's grace we will not deſpond, " but keep the Lord's watch. When he puts himſelf " in motion, we will move on with him, and will not " ſwerve from his preſence. Let but the time for " the heathen come, and the darkneſs in Greenland " muſt give way to the light, the frigid zone itſelf " muſt kindle into a flame, and the ice-cold hearts of " the people muſt burn and melt. Becauſe we know " our way is upright before the Lord, therefore our " hearts are not dejected, but we live in chearfulneſs " and joy. We are open and manifeſt before the " eyes of the Lord. 'Tis true, all men count us fools, " eſpecially thoſe who have been long in this country, and know this people: but ſtill we rejoice, and " think, where the Breaker is come up before us, there " muſt be room to tread and follow, though the appearance may be ever ſo adverſe. We hope to remain always in this mind: And even if we ſhould " effect nothing in Greenland, we will render him the " honour due unto his name, though it ſhould be for " nothing elſe but that we are humbled and made low in " our own eyes. But Jeſus, whoſe heart is replete " with faithful love towards us and the poor heathen, " knows all our ways, and knew them before we were " born. Can any honour redound from us to him? " Our ſubſtance, life and blood are at his ſervice. " Through his death he has reſtored life to us, has " abſolved us from our ſins, reconciled us with himſelf, " and has gathered a people that is his property, to " ſhew forth his praiſes. O that the death of our Lord

" Jeſus

" Jeſus might bring all men to life, and that all " might follow this faithful ſhepherd !"

Matthew Stach alſo wrote the following animating epiſtle to his former companions in the houſe where he had lived. " I call upon you my brethren, from a land " where the name of Jeſus is not yet known, and " where the ſun of righteouſneſs is not yet ariſen. You " live in the bright noon-day, the ſun is riſen upon " you. Has he now warmed your hearts? Or are " ſome of you ſtill frozen? The light is ſprung up " around you all; but he that is not yet ariſen to walk " in the light, better were it for him if he lived in " Greenland, and had never heard of Jeſus. For to " know what is good, and not act accordingly, is a " reproach to the truth. The heart of Jeſus burns for " love after the ſalvation of men; and can he let a " ſoul that is heartily concerned to enjoy him, go up " and down for four, five or ſix years, and not reveal " himſelf to it? I cannot believe it, for I have experi- " enced the contrary. When I ſought him with all " my power, and when my power was inſufficient and " could exert itſelf no longer, then my eyes ſtill ſwam " in tears, and my heart palpitated with deſire. And " when even the fountains of my eyes afforded no more " tears, and my heart had no more ſtrength to beat, " in this helpleſs miſery the friend of ſinners came, " kiſſed me in ſpirit, and healed the wounds in my " conſcience. Nor is ſuch a tranſaction a mere ima- " gination of the mind, but it is a divine power that " fills the whole heart.

" But ye, that have known the Lord Jeſus, and " have been waſhed in his blood, let grace repleniſh " you fully; and as you have taſted that the Lord " is gracious, go in the ſtrength of that meat, and " conquer in the name of the Lord. My heart is " linked and liſted with yours under the croſs's ban- " ner of the faithful Saviour. To him will I live, to " him will I die; for nothing can give me joy any " more but the name of my Saviour, who has reſcued " my ſoul from death. Now, my brethren, grow " on and flouriſh in the bleſſed congregation of the

" Lord,

" Lord, which he hath planted for himſelf, and hath ſet " up as a ſign among the nations, as a candle on a " candleſtick, manifeſt before the eyes of the whole " world in theſe laſt days. The ſalvation is great, and " the harveſt will be glorious, when we have ſowed " much ſeed, and watered it with many tears. O " may one ſpur on the other to follow the bleeding " loving Lamb without the camp. Spend not your " joy on having trampled the old ſerpent beneath your " feet, but rejoice that you are hid in the rock-clefts " of everlaſting love. Be vigilant, like the lion, that " cried out: *I ſtand upon the watch.* Let your loins be " always girded about, and your lamps burning, and " keep the charge of the Lord, which we will alſo do " in Greenland; for which reaſon we have called our " place *New-Herrnhuth* *. Remember your meaneſt " brother always in your prayers."

§ 7.

After they had completed their dwelling-houſe, they began to ſet about thoſe ſorts of labour which were neceſſary for their bodily maintenance, and alſo to learn the language, in order to a fruitful intercourſe with the heathens. In the beginning, all theſe things were attended with great difficulties. They got little or nothing by fiſhing and hunting; for they had not been trained up to theſe occupations; neither could they follow the method of the Greenlanders herein, becauſe they could not manage a kajak. When they went out the firſt time to ſearch for wood driven among the iſlands, they were ſoon overtaken by a ſtorm, and though they reached home with much difficulty, yet in the night the wind carried off their boat with wood and all; however the Greenlanders brought it again ſome days after, though much damaged. They believed, that there was a hand of God in it, and that he would teach them, by all ſorts of adverſities, not to enter too far into temporal cares; therefore they came to a reſolution to follow the example of the Sileſians and Luſatians, from

* *Herrn-huth* ſignifies, the Lord's watch.

whence

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Mr. Egede was kind enough to offer them his help, as much as poſſible, in learning the Greenland language; he gave them his written remarks to copy, and ordered his children to explain it. But let any one only imagine, what incredible difficulties muſt beſet theſe unlearned men; firſt, they had to learn the Daniſh language, before they could underſtand their inſtructors; next, theſe, who had never ſeen a Grammar, muſt form a clear idea of the meaning of the grammatical terms of art, as nouns, caſes, verbs, indicative or conjunctive mood, perſons, *&c.* Then they had to attain a clear comprehenſion of ſuch a variety of declenſions and conjugations in the uncouth Greenland ſpeech, diverſified into quite unuſual moods, and ſtill more entangled with ſuffixes of pronouns active and paſſive, and to charge their memory with theſe, as well as with a large vocabulary of words, the Greenlanders having often ten different words for one thing. Therefore it was very natural for them to be often tired at firſt with this ſcholarſhip; eſpecially as the Greenlanders would not then enter into the leaſt converſation with them, yea even aggravated their hard caſe by ſtealing away the books they had wrote with ſo much pains; ſo that it was juſt as if they had been made uſe of by the wicked one, to deprive the brethren of the moſt neceſſary means they could hereafter employ to induce the ſouls to deſert his vaſſalage. But their love to theſe poor people, and their invariable deſire to ſee their ſouls reſcued, always animated them anew to ſhew due faithfulneſs in this taſk alſo. At the ſame time they wiſely reſolved, not to ſpeak with the ſavages about Spiritual things in the beginning, or merely for the ſake of exerciſing themſelves in the language, that they might not imbibe erroneous conceptions of the Chriſtian religion by the ignorant or equivocal expreſſions of the brethren; for it might elſe have occaſioned a ſtrange medley of ideas.

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§ 8.

Yet all theſe were comparatively but ſmall obſtacles, which exerciſed their courage, but could not depreſs it. But ſoon after, in the firſt year, ſuch a heavy trial befel them as they could not have borne up againſt, if there had not been given them from above a ſtedfaſtneſs in hope, where there was nothing more to hope for. This was, a terrible mortality that threatened the deſtruction of the whole nation like a plague. It happened thus: Two of the ſix Greenlanders that had been taken to Denmark two years before, were ſtill alive, a boy and a girl, and as they alſo were unhealthy, they were ſent back to their native country by this year's veſſel. The girl died at ſea, the boy came, in all appearance, well home: but ſoon after, a ſick-

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It was a lamentable circumſtance to theſe poor people, that were not uſed to this diſeaſe. As the ſmall-pox would not riſe, they endured excruciating pain, heat and thirſt; for the Greenlanders conſtitutions are naturally very hot; they would allay this heat with large draughts of ice-water, though they were warned againſt it; by this they were diſpatched ſo haſtily that few out-lived the third day. Some ſtabbed themſelves, or plunged into the ſea, to put a ſpeedy end to their torment. One man, whoſe ſon had died, ſtabbed his wife's ſiſter, in the mad preſumption that ſhe had bewitched him to death. Nay the Europeans had reaſon to fear an aſſault (eſpecially as a ſhallop gone abroad to trade ſtayed out beyond the time), becauſe the Greenlanders accuſed them as the cauſe of this peſt; and they

they were confirmed in it by the dream of an old woman, that the Greenlander Charles, who came back from Copenhagen, would murder all his country-people. Here I muſt not paſs over a particular effect of imagination: A Greenlander came from a quite healthy place to viſit his ſiſter at the colony: Before he ſet his foot on ſhore, he thought he ſaw her apparition, which ſo frighted him that he rowed back, fell ſick directly, and infected the people where he dwelt.

Yet though they were involved in ſo much miſery, and though death ſtared them in the face, theſe poor people continued in their uſual way of inattention and obduracy. No reflection and no caution was to be thought of, much leſs any concern about the preſent or future condition of their ſouls. Nay, the living did not bewail, as otherwiſe uſual, the death of their neareſt relations. The old people indeed, cried to God in their diſtreſs as well as they knew how; but when notwithſtanding it grew worſe, they uttered impatient, deſponding, nay blaſphemous ſpeeches, would hear of no patience nor reſignation to the will of God, nor accept of any admonition to commit their ſouls to the faithful Shepherd, but died away in their unbelief.

One may eaſily imagine how Mr. Egede felt in this woeful caſe. He did not ſit ſtill, but went continually about every where, ſometimes alone and ſometimes in the company of our brethren, or ſent his ſon to inſtruct and comfort the poor people, and to prepare them for death. They found in moſt places nothing but empty depopulated houſes, and unburied corpſes, ſome within, and ſome without the houſes lying in the ſnow, which they covered with ſtones. In one iſland they found only one girl with the ſmall-pox upon her, and her three little brothers. The father, having firſt buried all the people in that place, laid himſelf and his ſmalleſt ſick child in a grave raiſed with ſtone, and ordered the girl to cover him with ſkins and ſtones, that he might not be devoured by the foxes and ravens; then ſhe and the reſt of the children were to live on a couple of ſeals and ſome dried herrings that were left, till they could get to the Europeans. Accordingly Mr. Egede

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neſs broke out on him, which was looked upon to be only an eruption, but after going up and down among his country-folks and infecting them, he died of it in September. The next that followed him, was the Greenland boy Frederic Chriſtian, a particular favourite of Mr. Egede, whom, after nine years inſtruction, he had brought ſo far as to be able to uſe him as catechiſt among the children. He could alſo ſpeak Daniſh, and had learnt to read, and was of great ſervice to him in compoſing his Greenland grammar, and tranſlating the Sunday-leſſons out of the goſpels. In the beginning, no body knew what diſorder it was, nor any remedy for it, till it was evident in a boy at the colony, whom they could duly attend, that it was the ſmall-pox. Mr. Egede diſpatched an expreſs every where round the country, to warn the Greenlanders and deſire them to ſtay in their own places, as they that were already infected could not eſcape; he alſo adviſed thoſe in uninfected places not to let any fugitives come upon their land, leſt they might be infected too. But alas, all his admonitions were in vain. Thoſe who had caught the diſtemper, but did not yet lie down, fled, and the country was every where open before them, the Greenlanders not being uſed to refuſe ſtrange gueſts. Conſequently the diſtemper ſpread more and more.

It was a lamentable circumſtance to theſe poor people, that were not uſed to this diſeaſe. As the ſmall-pox would not riſe, they endured excruciating pain, heat and thirſt; for the Greenlanders conſtitutions are naturally very hot; they would allay this heat with large draughts of ice-water, though they were warned againſt it; by this they were diſpatched ſo haſtily that few out-lived the third day. Some ſtabbed themſelves, or plunged into the ſea, to put a ſpeedy end to their torment. One man, whoſe ſon had died, ſtabbed his wife's ſiſter, in the mad preſumption that ſhe had bewitched him to death. Nay the Europeans had reaſon to fear an aſſault (eſpecially as a ſhallop gone abroad to trade ſtayed out beyond the time), becauſe the Greenlanders accuſed them as the cauſe of this peſt; and they

they were confirmed in it by the dream of an old woman, that the Greenlander Charles, who came back from Copenhagen, would murder all his country-people. Here I muſt not paſs over a particular effect of imagination: A Greenlander came from a quite healthy place to viſit his ſiſter at the colony: Before he ſet his foot on ſhore, he thought he ſaw her apparition, which ſo frighted him that he rowed back, fell ſick directly, and infected the people where he dwelt.

Yet though they were involved in ſo much miſery, and though death ſtared them in the face, theſe poor people continued in their uſual way of inattention and obduracy. No reflection and no caution was to be thought of, much leſs any concern about the preſent or future condition of their ſouls. Nay, the living did not bewail, as otherwiſe uſual, the death of their nearest relations. The old people indeed, cried to God in their diſtreſs as well as they knew how; but when notwithſtanding it grew worſe, they uttered impatient, deſponding, nay blaſphemous ſpeeches, would hear of no patience nor reſignation to the will of God, nor accept of any admonition to commit their ſouls to the faithful Shepherd, but died away in their unbelief.

One may eaſily imagine how Mr. Egede felt in this woeful caſe. He did not ſit ſtill, but went continually about every where, ſometimes alone and ſometimes in the company of our brethren, or ſent his ſon to inſtruct and comfort the poor people, and to prepare them for death. They found in moſt places nothing but empty depopulated houſes, and unburied corpſes, ſome within, and ſome without the houſes lying in the ſnow, which they covered with ſtones. In one iſland they found only one girl with the ſmall-pox upon her, and her three little brothers. The father, having firſt buried all the people in that place, laid himſelf and his ſmalleſt ſick child in a grave raiſed with ſtone, and ordered the girl to cover him with ſkins and ſtones, that he might not be devoured by the foxes and ravens; then ſhe and the reſt of the children were to live on a couple of ſeals and ſome dried herrings that were left, till they could get to the Europeans. Accordingly Mr. Egede

ſent

ſent for them to the colony. He lodged all the ſick that fled to him, and our brethren followed his example. They laid as many in their own rooms and ſleeping-chambers as they would contain, and attended and nurſed them as well as they could; although the inſufferable ſtench of the ſick and dying affected their own health very much. Many a one was touched with a grateful impreſſion by ſuch evident proofs of love, which were more than they ever expected even from their own country-people; and one man, who had always derided them in his healthy days, ſaid to the miniſters before his end: "Thou haſt done for us "what our own people would not do; for thou haſt "fed us when we had nothing to eat, thou haſt bu-"ried our dead, who would elſe have been conſumed "by the dogs, foxes and ravens; thou haſt alſo in-"ſtructed us in the knowledge of God, and haſt told "us of a better life." It muſt alſo have been a joy to him to perceive in ſome children, whom he had baptized, a reſigned expectation of death, and a comfortable hope of a reſurrection to that better life. Our brethren made uſe of this opportunity to ſpeak to the hearts of ſuch poor creatures as fled to them, or whom they brought from the iſlands, as well as ſuch novices in the tongue could make them underſtand by words and ſigns. They perſuaded one boy to ſtay conſtantly with them, that he might be of ſervice to them in learning the language; but as ſoon as he was out of danger, there was no keeping him.

In this manner did this virulent contagion rage from September 1733 to June 1734, and perhaps longer ſtill. It ſpread, as far as they could learn, 40 leagues north, and almoſt as far ſouth. When the Agents went afterwards to trade, they found all the dwelling houſes empty for 30 leagues North. In the diſtrict for 8 leagues round the colony, the number of the dead amounted in January 1734 to 500, though many Greenlanders took flight in the very beginning: from hence we may form ſome judgment of the numbers that were carried off in all other places till June; Mr. Egede computed them at two or three thouſand. In the diſtrict of Ball's-river, only eight recovered from the diſeaſe,

diſeaſe, and one boy who had a hole in his ſide, through which the deadly matter found vent, eſcaped free from it.

§ 9.

As the nation now ſeemed to be entirely extirpated, the country about New-Herrnhuth forſaken, and defamed at a diſtance as a place of peſtilence; the poor brethren might well be damped in their courage. But yet they did not ſtray from their point, becauſe they had often before now beheld and adored the wondrous ways of God, and had learnt experience and firmneſs by many tribulations and adverſities. They came from a place, where they had ſeen with their own eyes the accompliſhment of that text: "He calleth thoſe things "which be not, as though they were *." And as their impulſe to go among the heathen was not the production of yeſterday, nor the premature growth of ſeed ſown upon a rock, ſo it could not ſoon wither away. They were firmly reſolved to wait many years, if it was only for the ſake of one ſoul. Therefore, when ſome people adviſed them to go back, becauſe, as the land was depopulated, they would waſte their time in vain; they could anſwer them with frankneſs and courage: "God's ways are not man's ways; he "that called us hither, can ſtill accompliſh his aim "by us."

Their reaſon would not allow them to think that this contagion was a fortuitous event, becauſe no ſparrow falls on the ground without God's will. Neither was it clear to them, that God had chaſtiſed this poor nation ſo ſeverely for their infidelity, becauſe his long-ſuffering and mercy diſplayed itſelf in ſuch an undeniable manner towards them themſelves, and all Chriſtendom, who lived under the beſt inſtruction and knowledge. "The matter is a myſtery to us, (they "write) we know not what is beſt to pray to the Lord "for, whether that he ſhould let them live or die. It "may be that God would preſerve a holy ſeed in ſome

* Somebody got theſe words engraved over a copper-plate of Herrnhuth.

" eight, as he did at the deluge. May the Lord " teach us only to believe, and to venerate his ſecret " ways."

But to proceed, they all three fell ſick themſelves too, one after the other. As ſoon as they had put their habitation in order, they were infected with an eruption, which ſo encreaſed in the winter, that they could ſcarce move their limbs, and often were obliged to keep their bed. Very probably it was the ſcurvy, ſo common in the northern countries, which might the ſooner condenſe and corrupt their blood, as a ſedentary life ſuddenly followed very hard labour; for they were obliged to go out of their common road, and lie writing continually in a damp cold houſe: or poſſibly they might have been affected by the intolerable ſmell of the dying Greenlanders, which in all likelihood haſtened the death of Mr. Egede's wife. However, one of them could always be up to nurſe the reſt, and to go with the colony's boat to viſit the ſick ſavages. Mr. Egede behaved towards them like a true friend, and his wife never omitted ſending them ſome refreſhment or cordial when ſhe herſelf had any; ſo that they were often ſcrupulous of accepting the many kindneſſes with which they were loaded.

Thus, in the beginning of their miſſion, they had very great ſtraits to paſs through. They wrote as follows concerning it: "We are at preſent in a ſchool " of faith, and ſee not the leaſt proſpect before " us. We can perceive no trace of any thing good " among the heathens, no not ſo much as a ſigh, and " the poor creatures find death where they ſhould " have found life. As for us, let us look where we " will, we ſee nothing in ourſelves but mere poverty " and miſery without and within. Without, we find " not the bodily ſtrength and ability requiſite to ſtand " it out in this land; this is a gift to be yet beſtowed upon us from the hand of God. At preſent we " are ſeverely handled by ſickneſs, though we believe " that our conſtitutions will only be purged and " ſeaſoned by it, that we may be able to endure the " more in the ſervice of the Lord. We acknowledge " it alſo as a peculiar kind Providence, that our ſick-

neſs

"ness was to wait till we had removed into our house. "Within, every thing that could spring from human "good-will, even our alacrity to learn the language, "is fallen away; nothing, but what grace has "wrought, abides by us. Our Lord best knows why "he stationed upon this post the most feeble and in- "experienced, and some of us such, as had but just be- "gun to prosper among you. However, we will re- "main in this school, where we must contend who "can believe best, even in the prospect of nothing but "human impossibilities; yes, here we will stay till Je- "sus helps us as helpless ones, neither will we be "concerned for any thing but to please him. What "gives us hope is, that God suffers his children to "pass through straits to the mark in view; and our "joy is, the remembring and being remembred by "the many children of God in Europe."

THE SECOND YEAR, 1734.

§ 1.

IN such troublous circumstances was the first year passed over, and the second begun. With respect to the sickness of the brethren, when spring came and they could get their excellent scurvy-grass, they recovered pretty well. But the mortality continued among the Greenlanders till after Midsummer; therefore seldom any were to be seen. Yet the brethren never intermitted visiting as much as possible the few still left in these parts, not only when they went a fishing, hunting or gathering wood, but also on some voyages purely for that purpose. I find eight such taken notice of in this year, partly undertaken alone, and partly in concert with their neighbours. They were obliged to perform most of their voyages in winter, often in the extremest cold, because the Greenlanders are seldom met with at home in summer.

Christian David undertook the furthest voyage southward this year, from the 11th to the 31st of March, in company of the traders; he would also have gone north afterwards, but could not. His aim on this voyage

was to enquire into the circumstances of the country, to see if the contagion still prevailed, and where most of the Greenlanders resided both winter and summer; to declare to them, as much as possible, the joyful message concerning Jesus, and to invite them to visit us. For many leagues at first they found no people, but fallen houses, and many unburied bodies, with new cloaths and tools lying by them. The second day a high wind brought them into great danger of their lives among ice and rocks, but after much labour and difficulty they got to land through the ice. After spending three days and three nights in the open air and barn child, and waiting in vain for a better wind, they thought to go back to an island inhabited by Greenlanders, but the ice forbad their approach to land; therefore they were obliged to forsake their boat, and to walk full two leagues over the ice to another island, where they found five inhabited Greenland houses, and there Christian David and the boatmen were forced to stay ten days. The Greenlanders behaved friendly to him, desired to learn his name and its signification, looked at his book (the Bible), wondered how he could understand God's will by that, and would be glad to know something about it. But he could be of little service to them, for want of knowing their language. They ran about after him every where like children, and were very sorry at parting with him.

His description and judgment of them is to the following purport: "According to outward appear-
"ance, the life they lead is angelic, in comparison of
"our European Christians. And yet it may be said of
"them, that they live without God in the world, and
"what they have hitherto heard of God, is like a chip
"to them. It is all one to them, whether one speaks
"of him or lets it alone, or whether we sing a hymn
"or they a song. I could not perceive the least stir-
"ring in them. Their intellectual faculties are so
"weak and dull, and so indisposed to reflection, that
"they cannot form the least idea of a Divine Being,
"and consequently have no religion. Sensitive as
"they are, yet they seem to be almost destitute of
"passions,

" paſſions, and their nature is not eaſily enflamed or
" ſtirred up. They know of nothing but Greenland
" finery and good eating, and as they know no other
" ſubject of diſcourſe but the beaſts they uſe for food,
" ſo they are as brutal and ſtupid as the beaſts them-
" ſelves. They aſſociate with their like, love their
" young like the beaſts, and know of no other ſort of
" culture to be ſpent on them. They look upon us
" as another race, not belonging to their ſpecies. Now
" whether theſe people can be rendered capable of faith,
" God only knows."

§ 2.

The brethren ſaw very few Greenlanders this year, except when they went abroad a viſiting, becauſe the dread of an epidemical malady ſtill continued; and if one or another came caſually to them, it was only from ſome external motive, to barter or beg ſomething, if not even to deſire ſervices that the brethren could not render them. For inſtance, a young man demanded their aſſiſtance to recover by force of arms his wife who had been ſeduced away. The affair was thus: A father had given his daughter to a Greenlander to wife, but as he himſelf a little afterwards married a widow who had a ſon, he took his daughter away from him and gave her to his ſtep-ſon. Half a year after, the firſt huſband recoverd his ſtolen wife by art and force, and now the ſtep-ſon would have the Europeans help to take away the woman from her firſt huſband.

Towards the end of the year, ſome in the neighbourhood ſhewed their faces again; they put on a very friendly countenance and were full of flattering ſpeeches, by which they endeavour to ſooth the Europeans to liberality, becauſe 'tis a ſhame to them to beg any thing. As long as you talk with them about ſeal-catching, or ſatisfy their enquiries about the ſtate of other countries, they will hear you with pleaſure. But when the brethren began about converſion, they grew drowſy, or ſet up a ſhout and ran away. If the brethren went in company with the miniſter, they could indeed perceive more reſpect towards his perſon, and they fre-

quently said to the truths he propounded, "O yes, we "believe it all;" nay they desired more visiting and instructing. But one could discern from many circumstances, that it was, if not dissimulation, however, no more than a personal veneration for him; the following plainly shews it. When one of the other Danish Missionaries (for Mr. Egede got three helpers this year) told them the history of the creation, &c. till the days of Abraham, and they had given their wonted assent, "We believe it perfectly;" then they began to relate the insipid fables and marvellous exploits of their angekoks, and asked the Missionary whether he believed that? Upon his answering no, and alledging as a reason, that it was inconsistent with common sense and probability, then they replied: "If thou wilt not be- "lieve us upon our word, thou must not desire us "to believe what we cannot comprehend upon thy "word."

§ 3.

His royal majesty had been graciously pleased to desire, that more brethren might be sent to Greenland; in conformity to this, and to fulfil the promise made to the first missionaries at their departure, two helpers were sent to them this year. One of them, *Frederick Buchwald* had (as I mentioned before) agreed with Matthew Stach in 1731 to go to Greenland, and had made known his inclination in writing. But as the brethren could come to no certainty about this mission at that time, he went on another journey in 1732, but on his way back received a letter from Herrnhuth, desiring him to hasten home, because they thought to give him a call to go to the Negroes in St. Thomas's. But he came too late to go with the company that then went to the West-Indies. However, he was asked, if he had not a mind to go by the first opportunity to St. Thomas's? he answered, that he should rather like to follow his first proposal to go to Greenland. Accordingly, after mature deliberation, the congregation gave him a call thither, and offered him the choice of the two brethren Daniel Shneider or John Beck for a companion; and he chose the latter. *John Beck*, even at

at the dispatching of the first messengers, had formed the resolution to follow them, and was again excited to it by a letter of Matthew Stach from Greenland, and since then had signified his purpose to the elders. Therefore he accepted his call without any further demurr; neither did he ever repent it, for it has been crowned with abundant fruit. After a month's preparation, they were expedited in a congregation-conference or vestry *, and were bless'd by the elders with imposition of hands, prayer and supplication; and then they set off March 10th for Berlin, where the king's chaplain Jablonsky, bishop of the brethren in Poland, shewed them much love, and wished them the blessing of God in their undertaking. They prosecuted their journey from thence by way of Lubec to Copenhagen, where they arrived by ship April 16.

§ 4.

There they were received indeed in a very kind manner: But when they mentioned their voyage to Greenland, they met with many difficulties. Therefore they drew up an humble petition, which came into his majesty's hands, and was backed by the Baron von Soelenthal governor to his royal highness the hereditary prince, who had several times interrogated the brethren concerning their voyage and intentions. Soon after, the king's gracious resolution was signified, namely that the two brethren should have their passage without any further difficulties, and at free-cost.

Three ships went this year to Greenland, one of them put in at Goodhope, and brought a new Danish Missionary Mr. Ohnsorg; the second sailed for Disko, and took Mr. Bing and Mr. Egedes eldest son, who

* The number of the congregation-members being small at that time, it was customary in all affairs that concerned the congregation and its members, among which the missions were to be reckoned, first to acquaint the conference of elders and their assistants therewith, who weighed the matter duly, and then to bring it before the congregation-conference of the whole body of men that were communicants, to gather their thoughts about it; and if there was an unanimous consent, to resolve upon it, or if only one had an objection, and that of sufficient weight, to get it

went from Greenland to Copenhagen in 1731, to profecute his ſtudies, and now returned as Miſſionary of the colony to be erected at Diſko. The third was loaded with the building-materials for this colony; and our brethren went on board her. They had a voyage far from agreeable, for, beſides hard uſage, they were obliged to put up with a great deal of mockery and abuſive language; which I cannot omit briefly mentioning in this view, that our brethren, who croſs the ſeas to the heathen in theſe preſent days, may be the more warmly excited both to praiſe the Lord, and to due acknowledgement towards the people they have to do with, when they not only can ſit in their corner unmoleſted, but enjoy many tokens of love and friendſhip from a claſs of men, that formerly took all imaginable pains to teize and torment their predeceſſors on ſuch voyages.

May 17th they ſet ſail from Copenhagen; June 2d they paſſed Shetland, and from thenceforward had moſtly fogs. When the fog cleared up on the 7th of June, they ſaw themſelves in the greateſt danger of their lives in the midſt of the ice, and the wind high. Very happily the wind fell ſoon after, and they had juſt time enough to tack about and to ſail into the open ſea. The word of the day was very remarkable to our brethren, *Pſ.* xviii. 19. "He delivered me, becauſe "he delighted in me," as well as that of the next day, *Pſ.* v. 8. "Make thy way ſtraight before my "face;" whereto was added, "Lord, open thou, let "nought impede, where we in thy confidence ſhould "tread; thou canſt make room and ſteps to paſs, even "thro' rough and pathleſs ways." July 2d they ſaw the firſt land, the 5th they paſſed the latitude of Good-hope, but the 6th and 7th they had a violent ſtorm. At Diſko-iſland Chriſtian David came to them with the veſſel from Good-hope; he was going to aſſiſt as carpenter in erecting the new colony. Having welcomed one another in the moſt cordial manner, and related what the Lord had done for them ſince they ſaw each other, they entered the haven July 15th, ſent ſome help towards building the colony Chriſtians-hope, and

and returned the 29th with Capt. Jacob Benzen to Good-hope, whence they arrived Aug. 8th.

§ 5.

Before our three brethren in Greenland could be informed of the dispatch of these two helpers, Christian David and Christian Stach began to think of returning by the first ship, because they knew not what they could do in a land that seemed entirely to be depopulated, and where the small remnant left did not shew the least token of any inclination or meetness for the kingdom of God. But Matthew Stach could not resolve to go away. He often thought of a text, that had made a deep impression upon him when he perceived the first impulse to go to Greenland, viz. *At the evening it shall be light.* (Zach. xiv. 7.) Therefore he had determined even to stay alone, and Mr. Egede had offered to take care of him as long as he himself should stay there. But when the first ship brought them the account that two assistants were coming, and they were assured both of the congregation's intention to support the mission to Greenland, and repeatedly assured of the king's good pleasure towards them, they took courage afresh, expected their companions with longing, and engaged themselves with them to await the glory of the Lord in this rough post with patient hope. After that, they applied to their business, and particularly to learn the language with united forces. They thought once of building a house on one of the most inhabited islands, and that a couple of them by turns should dwell there with the Greenlanders, and so acquire the language. But from this they were hindered, and were obliged to acquire it only by frequent visits to the natives, and by studying a grammar vastly difficult for illiterate people; however young Mr. Egede, who had learned the language from the Greenlanders while a child, and had attained a great readiness in it, pro-

* Mr. Paul Egede also went with this ship to Good-hope to visit his parents, and stayed with them till 1736. Then he went to Christians-hope again, and presided over that mission till 1740. He published a journal of it, entitled: *Continuation af Relationerne ang. den Grønlandske Missions-Tilstand fra* An. 1734 *til* 1740.

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miſed to lend them a hand very faithfully, and to practiſe with them twice a week in German and Greenlandiſh.

At the ſame time they laboured diligently to maintain themſelves, as much as poſſible, in the Greenland mode, and to leſſen the ſupplies wanted from abroad. And God imparted his bleſſing to it, ſo that they improved in the art of fiſhing more and more. God was alſo pleaſed to avert an impending misfortune from their habitation, in that only two brethren being once at home, one of them thought he heard a knocking without, and when he went out, he perceived that the chimney was on fire; which they happily quenched, though with a great deal of trouble, being obliged to fetch the water amuſket-ſhot from the houſe out of the ſea.

They now alſo regulated their daily meetings for edification, in a more orderly manner; and beſide the hour for prayer and ſinging, appointed an hour every day for reading the holy Scripture and meditating thereon, in which they began at this time with the epiſtle to the *Romans*. Beſides this, each of them, along with his daily work and the meetings, choſe ſome particular time, as well by day as night, wherein to lay before the Lord in ſecret prayer and converſe with God, his deſires for himſelf, his brethren, and all children of God all over the earth, and to ſupplicate his bleſſing alſo towards their learning of the language, and their ſucceſsful labour among the heathen.

THE THIRD YEAR, 1735.

IN this manner they began the third year in Greenland. They had as yet but little opportunity to labour on the heathen, therefore their chief winter-occupation was the learning the language; but the more they underſtood of its nature, the greater difficulties they found, eſpecially as they would be no longer ſatisfied with the common phraſes which might be learnt in converſation with the Greenlanders, but now began to tranſlate Scriptural and direct words about converſion to God, and the ſtate of a heart that hath received grace,

grace. They were unlearned people, and were positively told by the grammarians, that it would not be possible to translate any but historical pieces, as the Greenlanders had no expressions for most of the topics of the holy Scripture, and could not form the least idea of Spiritual things. Yet they were not frighted at this discouraging account, but in a few years by God's help, and by frequent enquiries of the Greenlanders, they proceeded further in this tongue than they themselves could imagine in the beginning; especially after some of the natives laid hold of the truth, and found words, themselves, to utter such concerns of their hearts as were before unknown to them.

They had proposed to have changed their dwelling this year from its present place, where very few Greenlanders had appeared, to a place where they used mostly to reside in summer as well as winter. But upon closer enquiry they found, that the Greenlanders seldom remain longer than a couple of years in the best places, because their variable disposition leads them from South to North, and back again; and that Ball's-river was not only the centre of the country, but also, though destitute of some things, yet was provided with the most, and the most necessary requisites for Greenlanders, and therefore would be always the best place of general resort for the natives. Therefore they concluded to abide there, and to apply to the congregation in Herrnhuth for a couple of married people to take the charge of their household affairs, that they might be the less hindered in doing their work abroad, in learning the language, and visiting the heathen.

§ 2.

In the mean time Christian David undertook the household business for the most part, because he was too old for learning the language and making voyages, and was also still troubled with the scurvy, and besides he had resolved to go back with the first ship, to do his best in Europe in favour of the Greenland brethren; as accordingly he did this year. The other four brethren divided themselves in their visiting-voyages. I find nine such excursions noted down this year; so

that

that each of them got an opportunity of learning the circumſtances of the country, the internal and external condition, morals, cuſtoms and language of the inhabitants, and, as much as poſſible, of ſowing a ſeed here and there in hope. But as they were making preparation to execute ſuch a deſign in March, and were rejoicing in the proſpect of their viſiting-voyages, the only women's-boat they had left, was lifted up from the ground by a violent tempeſt, was carried ſome hundred paces in the air, and daſhed to pieces againſt a rock. This brought them into a ſad dilemma; but they were comforted from the Bible with that text: "Hitherto hath the Lord helped us." And he helped them ſtill further; for Mr. Egede was kind enough to give them an old European boat, and materials to repair it, and in caſe they ſhould not have hands enough to man it ſometimes, he lent them a little boat to follow their calling in the neighbourhood, and took them frequently with him to viſit the heathen.

Matthew Stach and Chriſtian Stach, undertook the furtheſt voyages this year; the firſt went, in March, 40 leagues towards the South, and the laſt the ſame diſtance towards the North, both of them in company of the traders, to whom their aſſiſtance was not unwelcome in their difficult and dangerous paſſages, attended with cold, rain, ſnow and contrary winds. For ſeveral leagues they found nothing but decayed houſes, whoſe inhabitants were dead, and ſome dogs who had kept themſelves alive for theſe two years in the great cold by eating the old tent-ſkins and ſhell-fiſh. At firſt the Greenlanders looked upon the brethren to be the factor's ſervants, becauſe they ſaw that they readily laid their hand to every ſort of work, and on that account they ſlighted them *. But when they underſtood that

* The Greenlanders make no diſtinction of perſons among themſelves, except calling the father of the family Nalegak, *i. e.* maſter, and thoſe that are hired by him for their maintenance Kivgak, *i. e.* ſervants, though they do not treat the latter with any contempt; but they are quite different in their notion of ſtrangers. They directly enquire who is the maſter; and then converſe preferably with him, reckon the reſt as his ſervants, and look ſcornfully upon them. Our brethren were ſent to carry the Goſpel to them. Had the Greenlanders looked upon them as the ſervants of others,

they

that they did not come hither to trade with them, but to make them acquainted with their Creator, and at the same time observed that they distinguished themselves from the other Europeans by their still, meek, modest behaviour, they were more attentive to their words and actions. Their amicable free deportment towards them, untainted with jesting or licentiousness, and at other times their wary and serious carriage, yet unsoured with severity, begat so much esteem and confidence, that they by choice sought their conversation, constrained them to come into their houses, begged frequent visits, and promised to visit them again. This animated the brethren to apply with the utmost assiduity to the language. They also began to hold dialogues with the natives about objects relative to the senses; but were very cautious in talking about spiritual things, that they might not give those undiscerning stupid creatures any occasion to laugh at their improper expressions, and at the same time to imbibe a contempt for divine truths. Therefore, for the present, they were obliged to let the Greenlanders draw a conclusion more from their behaviour and walk, than from their words, with what principles and views their mind was actuated towards them. Nor was this quite without effect. In the mean time they read some of Mr. Egede's translated pieces, as, the ten commandments, the Creed, and the Lord's prayer; put them in mind of what he had read to them in former years concerning the Creation and Redemption, refreshed their memory in what they had according to custom forgot, rectified what they had misapprehended, and told them, as well as they could express themselves, that they must not only understand and avow the Christian doctrine, but experience it in their hearts. According to their own assertions, they were not wanting in assent and belief, but when the expetience of the heart was demanded, they knew not what the brethren meant. Therefore once when they would have heard their words with disdain. But if asked about themselves, John was the master among them. They would answer: None of us is master or servant, we are all brethren. This had that effect, that no one engrossed a preferable regard, but every one's word had an equal entrance among them.

Matthew

Matthew Stach read a ſhort prayer to them, and aſked them if it was good Greenlandiſh? they anſwered, yes! but added, that the words, *Jeſus Chriſt*, the being *redeemed by the ſhedding of his blood*, and the *knowing, loving, and receiving him*, were things they did not underſtand; that it was a ſtrange and too ſublime language, which their ears were not qualified to admit and retain.

§ 3.

Beſides the expreſs viſiting-voyages, the brethren made ſeveral little trips to the Greenlanders in the neighbourhood for ſupplies for their table: And they alſo viſited the brethren more than they had in times paſt, and by degrees got ſuch a confidence towards them, that if night overtook them, or they wanted ſhelter from bad weather, they would ſpend a night or two with the brethren. It is true, the ſelfiſh view of their viſits was obvious; ſometimes they wanted harbour and victuals, at other times only to have a couple of needles and ſuch trifles given them; nay they bluntly declared, that if the brethren would give them no more ſtock-fiſh, they would hear no more what they had to ſay, for they imagined they did them the greateſt favour which the brethren were in duty bound to pay them for, if they only came and vouchſafed to hear and believe. And the brethren indeed could not in conſcience ſend them away without giving them to eat, eſpecially in the beginning of the year, becauſe then they could not procure ſufficient maintenance on account of the cold (which was ſo intenſe, that the ink froze in the warm room), and many a Greenlander had not a morſel to eat for three or four days together. Afterward in ſummer, when they had taken plenty of game, and had danced themſelves tired all the night at a revel, they ſtill came now and then on a viſit; but then they were ſo ſleepy, that there was no keeping up any diſcourſe with them, or they were only curious to hear ſome news, to ſee whatever was ſtrange to them, or even to have what they liked given them, and if the brethren refuſed, they were obliged to watch narrowly their light fingers. This often made the viſits of theſe

folks

ſorts vaſtly troubleſome to the brethren, as much as they deſired them. But yet they could not put them off, leſt they ſhould frighten them away; therefore they were obliged to be ſatisfied for the preſent, with their confidence and willingneſs to come (let the motive be as indifferent as it would), and to draw from it courage and hope of better times, which now and then they had a little glimpſe of, when they obſerved that ſome of the natives ſhewed an inclination to their evening-meeting for prayer, and were ſerious at it, though it was kept in German, nay ſometimes enquired of their own accord after the ground and aim of it. Once in ſuch a meeting the brethren gave one of them a Bible into his hand, which he opening, it proved to be at that text, Ezek. xxxvi. 36. "Then the heathen that are left round about you, ſhall know that I the Lord build the ruined places, and plant that that was deſolate: I the Lord have ſpoken it, and I will do it." This glorious promiſe, eſpecially after the deſolation by the ſmall-pox, was an uncommon ſupport to the brethrens faith of ſeeing the ſalvation of God among the heathen that remained.

To the invigorating and confirming their faith in their call, their *hour of examination*, as they then called it, adminiſtered in a peculiar manner, therefore I cannot paſs over in ſilence. At that time (they themſelves write) as they were deſtitute of more agreeable accounts to ſend concerning the heathen, on whom they could as yet labour but little, they found it needful to tranſmit to the elders of the congregation an upright account of their own internal circumſtances, that ſo the congregation might know what they had to ſupplicate of the Lord for them. They ſay further, that tho' it was certain they had enjoyed many a bleſſing in their meetings hitherto for edification and prayer, and had gained an inſight into many truths before unknown to them, and had formed uſeful concluſions concerning them; yet, as they had not hitherto ſtood in the cloſeſt fellowſhip with each other, not been quite yoked together, but every one had endeavoured to bear his own

uncom-

unexpressible burden, therefore they could not always attain to the right execution of their good intentions, nay at times the enemy had gained his point of stifling them. Hence also, for some time, they had not been able to approach to the Lord's table, especially as they discovered, at considering 1 Cor. 5. that they had not yet buried all that was their own in the death of Christ. For these reasons they resolved to keep, every evening after the singing-hour between seven and eight o'clock, an hour of examination, when each of them should, according as he should be inclined and without constraint, yet uprightly as before the eyes of God, and according to the best of his knowledge, declare what had passed in his soul throughout the day, what had come into his mind to ask in prayer for himself, for his brethren, for all the children of God in Christendom, and for these heathens, and finally what hindrances or offences had occurred to him in himself or from others. They would at the same time remind, and, if necessary, admonish and reprove one another; would take this from each other in love, and amend, and then would commit their wants to the Lord in fellowship, and thus help to bear one another's burdens.

They came to this conclusion the 10th of October, last year, and directly began their daily communication, in which they always spake also particularly, if any thing in the daily reading out of the Bible had made an impression upon them with regard to their personal circumstances. When now all hindrances were removed out of the way, they prepared for a closer union; but first allotted some weeks for consideration, to try themselves privately concerning the following points, and then to talk them over in fellowship.

1. Whether they were convinced, that their call was from God?

2. Whether they were determined not to suffer themselves to be obstructed in their call, even if it should happen that they received nothing from Europe for their support?

3. Whether they could offer themselves up entirely to the service of the heathen, and would never aban-

don

don it till they were fully convinced in their conscience, that they had done all in their power as faithful servants, or till God discharged them from their call?

4. Whether they were agreed in the means for attaining their chief end among the heathen, for instance, the learning of the language with prayer and faith, &c.

§ 5.

After some time, they opened their mind as follows:

Christian David said: He had received no other call to Greenland, but to accompany the brethren thither, and when he saw them settled, to return again, which call home he had now received, and would act in pursuance to it by the first opportunity. Yet he looked upon himself as engaged to have at heart the mission in Greenland, and to support it, where-ever he was, not only with his prayers, but with counsel and deed.

Christian Stach never looked upon his call from the beginning, as if he was to devote his whole life to the service of the heathen, even though he should see no fruit arising in ten years; he rather undertook this voyage upon trial, where, if nothing is to be done, one returns again; yet he would remain in his present call till God took him out of it, or till the brethren called him away.

The other three, Matthew Stach, Frederic Boehnish and John Beck would bind themselves in the strictest manner to this work, come life, come death; to believe where there was nothing to be seen, and to hope where there seemed nothing that could be expected; nor would they in any wise be induced to desert it, till they could appeal to God with the testimony of their conscience, that they had done all that man could do and venture in concurrence with God's help. Upon further consideration, they found themselves bound, not to leave the country without a Divine conviction, even though they should be desired to do it, but to give up their lives to the heathen. They would not previously hear, see or know, how and in what manner God would glorify himself in this work, neither

would they look at the inability of their bodily or mental faculties, but, in the ſtrength of the Lord, perſevere in the prayer of faith and fidelity, even though they ſhould ſee no fruit come out of it in many years. According to 2 *Cor.* xi. they would by God's grace not let any man ſtop them of this boaſting, to be chargeable to no one who did not count it a real pleaſure to lend his ſhare of aſſiſtance, though abſent, to the ſalvation of the infidels; much leſs would they accept of benefits that might oblige them to any thing more than love. They would make it their cordial concern anew, to embrace all means conducive to winning the heathen, and would eſpecially employ two hours every day in acquiring the language, *&c.*

The ſeveral tokens each of theſe had to avouch their call divine, they alſo mentioned, and particularly added this, that in proſecuting their voyage they had encountered more difficulties than they had before expected, and that, though God had helped them hither, yet they had never wanted for *preſſures*, mockery and ſcorn, as is uſual in the kingdom of the croſs.

§ 6.

Accordingly theſe three brethren bound themſelves on the 16th of March to the following points:

1. We will never forget, that in a confidence reſting upon God our Saviour, in whom all the nations of the earth ſhall be bleſſed, we came hither, not on the principle of ſeeing, but believing.

2. The knowledge of Chriſt, how he effected on the croſs the purification of our ſins through his blood, and is the cauſe and ſource of eternal ſalvation to all them that believe, ſhall be the principal doctrine among us, which we will confirm by our word and walk, according to the ability God ſhall be pleaſed to give us, and by this we will endeavour to bring the heathen to the obedience of faith.

3. We will diligently endeavour to learn the language in love, patience and hope.

4. We will own and value the grace of each other, in honour prefer one another, and be ſubject to each other in the fear of the Lord.

5. We

5. We will stedfastly maintain brotherly discipline, admonition and correction, according to the rule of Christ, and will withdraw from any one who doth not walk according to the purity of the Gospel, and will exclude him so long from the kiss of love and peace (which we do now introduce as a token of our true fellowship) till he humbles himself before God and the brethren.

6. We will do our outward labour in the name of the Lord, and if any one is negligent therein, we will admonish him.

7. Yet we will not be anxious and say: "What "shall we eat, and what shall we drink, and where-"withal shall we be clothed?" but cast our care upon him, who feeds the sparrows, and clothes the flowers of the field. Nevertheless we will at the same time take notice of the word of the Lord: "In the sweat of thy "face shalt thou eat bread;" and that of the apostle, Acts xx. 34. "You yourselves know that these hands have "ministered unto my necessities, and to them that "were with me." And again: "I have shewed you "all things, how that so labouring ye ought to support "the weak." Upon this they received the holy sacrament, by which their hearts were strengthened in a particular manner in faith and love, and bound together in their common call.

§ 7.

Now as it seemed that they would not always, at least not this year, be supplied with the necessaries of life from Europe, they superadded some obligatory points besides, in order to prevent any solicitous cares about their subsistence, any fretfulness in case of want, and hard labour, or any disunion in fixing on the means requisite to provide a livelihood; and especially to prevent any one, out of a good design to serve the rest, particularly by a forced acceptance of favours, from selling himself and his brethren to the controul of others, and so tying their hands in the labour among the heathen.

Neither were they spared this hard trial, which also lasted longer than any of the former difficulties. The

foregoing year they were provided with the means of life by an eminent benefactor at court, but this time they were quite forgot; nay ſome things that the brethren who came laſt could not take with them for want of room, were this time not ſo much as brought along. They had not applied to the congregation in Hermhuth for aſſiſtance, nor did the brethren know how or in what they could ſerve them. They alſo did not ſo much as receive any letters from the congregation or any other friends, except a couple of encouraging ones from Profeſſor Steenbuch a member of the Miſſions-college, and from the king's cup-bearer Mr. Martens. This circumſtance occaſioned them various heavy ſurmiſes.

We may well imagine, ſuch a ſituation involved them in the deepeſt diſtreſs. Their total amount of proviſions for the whole year conſiſted only of a barrel and half of oatmeal, moſt of which they bartered at the colony for malt, half a barrel of peaſe, and a ſmall quantity of ſhip-biſcuits. And out of this pittance they were to fit out Chriſtian David for his voyage to Copenhagen, becauſe the captain ſaid he could not board him, though afterwards he meſſed with the ſailors. The three miſſionaries at Good-hope compaſſionated indeed their caſe, and aſſiſted them with their counſel and good deeds to the beſt of their knowledge and power. But becauſe the Miſſionary Bing and his family were removed to Good-hope from Chriſtians-hope on account of the ſcarcity of proviſions, they were no more in a capacity to help them as they would have done. And, as if all things conſpired to exerciſe them, it happened, that though they had been hitherto pretty ſucceſsful in hunting and fiſhing, yet now they could get little or nothing; for juſt this year there was a great ſcarceneſs both of beaſts, fiſhes and birds. Therefore there was no other way for them, but to buy ſeals of the Greenlanders, as they themſelves could not catch them. But as theſe barbarians ſoon got to know that they were in want, they rated their wares ſo much the dearer; and not only ſo, but moſt of them, and eſpecially thoſe with whom they were beſt acquainted, and to whom they had ſhewn much kindneſs before, would ſell them nothing at all.

Oftentimes, when they had been rowing round among them two or three days, their utmoſt entreaties could procure no more than half a ſeal or leſs; and when that was conſumed, they were obliged to pacify their hunger with ſhell-fiſh and raw ſea-weed, for that could not be eaten boiled. At length God, who ordered a raven to feed Elijah, diſpoſed a ſtrange Greenlander, called Ippegau, to come 40 leagues out of the ſouth to them, and that man was impelled in his mind to offer to ſell them all that he could ſpare from time to time. Once in ſummer, when they had loſt their way among the iſlands, they had happened accidentally to come to this Greenlander. He received them with much kindneſs, took notice of their words and ways, and entered into a ſerious diſcourſe with them. They thought no more of him in their diſtreſs, and would hardly have found him out again if they had ſought for him. But he came of his own accord towards the end of the year, pitied their ſad condition, and invited them to another viſit. This heathen was the inſtrument God was pleaſed principally to employ to preſerve the brethren's lives for ſome time. Thus they inured themſelves to eat ſeal's fleſh, and diſhed up the little oatmeal they had left, or that they earned from time to time at the colony, with the train the ſeal afforded. Thoſe that know what the train of ſeals is, will be able to form ſome idea of what the brethren went through. Yet this was a delicacy for taſte and digeſtion, in compariſon to the old tallow candles they were obliged to uſe when they had no train.

This penury alſo augmented very much their toils and perils, for now they could not always wait for ſettled weather to embark on the ocean; but the cravings of hunger conſtrained them to throw themſelves on the mercy of the raging billows in uncertain weather, in an old decayed hulk of a boat, and that for the ſpace of 6 leagues or upwards. Once when they were got almoſt to land, they were hurried two leagues back by a ſudden ſquall, and wetted through and through by the breakers, and in theſe wet clothes they were obliged to ſtay in the cold upon an iſland till the fourth day. Another time in November, having quite tired

themſelves at their oars, they ſtayed all the night at an uninhabited place, and ſatisfied themſelves with a little ſeals-flesh, which they had procured from a Greenlander at a feaſt, though indeed they could eat but little for cold and fatigue. For want of a tent, they laid them down in a hole in the ſnow; and when that was ſtopped up by more driven ſnow, they were obliged to riſe and warm themſelves by running.

§ 8.

Before the departure of the ſhip, they were urged and preſſed by every body to go by all means to Europe, and come again the next year, becauſe they could not ſee any way how they could ſubſiſt. When they anſwered: "The Lord our God can preſerve us, and if he is not "pleaſed to do it, we ſhall fall into his hands;" this was taken for ſelf-will and temerity, nay as tempting of God. The Greenlanders alſo, who are ſo little uſed to reflection, pondered very much upon this circumſtance, and could not comprehend what inducement the brethren could have to tarry here in the want of all neceſſaries, nay in anxiety, diſtreſs and contempt; although the proper aim of their being here, had been often explained to them. This ſtedfaſt perſeverance might have excited eſteem in other people, but it produced diſdain in the Greenlanders, who know no other eſtimate of a perſon's worth, but his having much and his being able to give much. "Your "countrymen (ſaid they) are good-for-nothing peo-"ple, becauſe they have ſent you nothing; and you "will not act wiſely if you do not go back again." Above all, the brethren were ſometimes ſeized with an uncommon gloomy apprehenſion when they were among the infidels, and felt, beſides the ſeeming impoſſibility of reaching their hearts, a great power of darkneſs. Therefore it would have been no wonder if they had been tired out, nor could any one have much blamed them if they had deſerted their poſt. But they adhered to the word of promiſe, and believed that their Heavenly Father would not ſuffer his ſervants to periſh for hunger. At that time they wrote as follows: "We "commit our ways to the Lord. We know not what "he intends to do with us, and as little do we under-

ſtand

"ſtand what his ſecret hand has been doing among the "heathen. So much we obſerve, that more trials "await us; yet we believe that the iſſue will be truly "glorious, and when he has exerciſed us enough, and "found us faithful to him and the call he has given "us, he will not fail to let us ſee his glory. —— Our "Bible-hour is a particular bleſſing to our hearts in "theſe circumſtances, and he grants us many a ſolution "in our affair. We feel that he is with us and among "us; and although people that look at things preſent, "and are inſenſible to future things, can neither ſee "nor comprehend matters in the beginning, and look "upon us ſimple ſervants either as fools, or conceited "men, who only want to begin ſomething new and "erect ourſelves a name, yet we firmly believe that "he will in due time proſper the work of our hands, "which is *his* work, and make it manifeſt that he "hath choſen and called us to this labour! May only "Jeſus Chriſt, who is yeſterday and to-day the ſame, "never withhold his grace from his poor and helpleſs "creatures, but keep us thro' his ſtrength willing to "ſerve the heathen at his beck, and then in time all "will iſſue to his praiſe."

THE FOURTH YEAR, 1736.

§. 1.

IN this light the brethren beheld their circumſtances at that time, and put themſelves in a poſture to meet more and harder trials, with their confidence fixed upon the help of God, yet ſo, that they could not ſee the ways and means how he would preſerve them, and accompliſh his own aim, till the moment they took place. Their external need encreaſed as the winter advanced. However the boatmen were ſo kind as to ſpare a little of their weekly portion of oatmeal upon Mr. Egede's propoſal, and to ſell it the brethren, which they accepted with thankfulneſs. They alſo earned ſome victuals of the Miſſionaries by their labour, in writing, &c. But theſe gentlemen came at laſt themſelves into ſtraits, and were obliged to ſend a boat in May to the colony at Diſko-bay to fetch proviſions.

After all, the poor brethren had no better way to procure ſuſtenance, than to travel about among the Greenlanders to buy it. But moſt times they came empty back, becauſe their good friend Topegau beforementioned had frequently nothing himſelf, and not long after removed further from this place. As for the reſt of the Greenlanders, they would not curtail the luxury of their dancing-feaſts; and at one ſuch banquet, which laſted the whole night, the brethren ſaw eleven ſeals devoured, whilſt all their entreaties could not move the gluttons to ſell them one bit.

As long as they could procure any of this food, though very unrelihing, they retained pretty well their health and ſtrength, which they acknowledged the more thankfully as a divine benefit, becauſe many of the colony were ſick of the ſcurvy. But in the ſpring, when the Greenlanders themſelves had no more, and came a begging to them, they were obliged to keep life up by ſhell-fiſh and ſea-weed. Then their ſtrength decayed ſo faſt, that they could ſcarce manage the boat. Therefore once, when they had not drawn it far enough upon dry land for want of ſtrength, it was very much damaged by a high tide and ſtorm.

Sometimes they ventured in ſerene weather to embark in a kajak, and to angle for fiſh. But once one of them was overſet by a ſudden guſt of wind and rolling waves, and would certainly have been drowned if a couple of Greenlanders, who were near at hand, had not lifted him up, bound him faſt between their kajaks, and towed him to land. After that, they dropped this hazardous way of fiſhing, and left it to God's providence what he would pleaſe to bring within their reach.

He often cared for them wonderfully. Once the boatmen found a dead white-whale, and gave the brethren a couple of meals of it. Another time a Greenlander left them a porpoiſe taken out of the belly of the dam, which was enough for a meal, after having eaten nothing but ſhell-fiſh for five days. When they were once coming home empty, a contrary wind forced them upon a deſolate iſland, where they were obliged to

to lay all night; there they spied an eagle upon her neſt and shot her, they were indeed obliged to climb up a dangerous place to get at the neſt, but at laſt they got two large eggs; and the creature itſelf, which weighed twelve pounds, furniſhed them alſo with 88 quills for writing, which was an article much wanted by them.

In their diary of April they write: "In our bible-hour the examples of Elijah and Elisha were peculiarly emphatical to us, how the Lord ſuſtained them in hunger and dearth. We can teſtify by experience that the ſame God lives ſtill, and lets us enjoy his faithful nurſing care in this Greenland deſart, where it ſeems as if we were forſaken of all men, nay even by our brethren, and yet we certainly know that they can as little forget us before the Lord as we can forget them."

§ 2.

They were very much ſtrengthened in this confidence all at once, though but little profited for this year. It was thus: A Greenlander brought word to the Miſſionaries at the colony, from a Dutch ſhip lying 30 leagues ſouth, that the captain had letters for them, which he muſt deliver into their own hands. Mr. Egede ſent his ſon thither directly, though the brethren ſuppoſed that the captain meant *them*, and ſo it turned out. For the ſloop brought them a cask with ſeveral ſorts of proviſions, and a letter from a friend in Amſterdam. On this occaſion they write as follows: "We were juſt then returned from a toilſome excurſion, in which we could get nothing, and therefore were the more put to the bluſh through the viſible help and wonderful hand of God. And as we had received no account from our brethren in Europe for two years, we were particularly invigorated and enlivened in our ſpirit, when we underſtood what grace and mercy the Lord had ſhewn to his people. We were told at the ſame time, that the captain would fain ſpeak with us, and therefore would wait a fortnight longer in the ſouth. Now ſince the brethren in Amſterdam deſired that we

would

"would send them some account of our circumstances, and would inform them at the same time whether we had received the carly which they had sent as a trial, and whether they could serve us by this channel, and if they could, that we should mention what we wanted; on these accounts we were very desirous of getting to the ship; but were at a loss how our old leaky boat should be able to carry us safe through the prodigious surges that in many places roll from the ocean into the inlets, as well as to make its way to the ship betwixt the many islands and blind rocks. But as we had already seen a kind direction of our Lord even in the Greenlander's mistake, and not bringing the message to us, but to the colony; because in consequence of that, those gentlemen first sought out the vessel (which we then would no-ways have been able to do) and brought us just so much provision as would carry us thither: therefore, we were induced to venture it in the name of the Lord, and May 20th we set out on our voyage. We took up our night's lodging in a ruinous Greenland house eight leagues from our place. The 21st we put from land in a hard rain and wind, but happily it was in our backs, and by its assistance we sailed 12 leagues, but were obliged to take up our quarters at night upon a solitary island with the heavens for our curtain. The 22d, having rowed a while, we hired two Greenlanders to conduct us four leagues, and then another as our pilot for the remaining six leagues of the way to the ship. We spent one day with the captain, gave him the desired certificate, and set out the 24th on our return. On the way back we bought some seal's-flesh, and came home the 27th unhurt, though heartily tired with plying at the oar. The angel of the Lord had guarded our lonely house in our absence, for we found that some plunderers had attempted to open the door, but had done no damage. On this voyage we beheld the faithful leading of our Saviour, and thanked and prailed the Lord."

The brethren could not pass over with inattention this channel of procuring the necessaries of life, and

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the father, as it seemed then the only way of preserving their lives. Neither they nor any one else had intimated or desired any such thing of those friends in Holland; but God had put it into the heart of Mr. Long, who is well known as an author, to make an experiment, whether he could not transmit some stores by the Dutch ships to the brethren in Greenland. To this end he gave the captain a letter with a cask of several sorts of provisions, with an intention, that if they duly received those things, he would follicit the aid of other good friends, and send as much as would supply their wants next year. They accepted this generous offer, and chiefly desired, that in case they could send them nothing else, they would convey to them a good durable boat, which was an article they stood most in need of for their subsistence, and towards rendering less help from abroad necessary.

§ 3.

Now they waited with ardent longing for the arrival of the ships, and at length three came. The first ran in the 19th of June. But by this they received neither letters nor provisions. The captain, an honest pious man, expressed hearty compassion at their straits, and his concern that he could leave them nothing but a little salt, because he was ordered to the northern colony, whither he took young Mr. Egede as missionary. The last ship arrived the 7th of July; they did not receive half of what they wanted by it, and besides, their labour and consumption was greatly augmented by the increase of their family with four persons. But notwithstanding this, they were not a little revived and strengthened by the receipt of many letters and accounts, and by the additional force of new auxiliaries. These were, Matthew Stach's mother, a widow forty-five years of age, and her two daughters, both single, Rosina twenty-two years old, and Anna twelve, and these three were to take the house-keeping upon them. George Wiesner was sent to conduct them hither, and it was left to his own option whether he would stay in Greenland or go back; he chose to go back the year following.

§ 4.

4.

The venerable Mr. Egede returned to Denmark with this ship. So much has been already related of this truly wonderful man in all respects, whom God made use of as his signal instrument in beginning the mission in Greenland, that nothing remains for me but to mention the reasons of his departure, and the ensuing incidents of his life. He came to Greenland with the intention to offer up his life to the service of the heathen, and it is manifest how unmoveably he adhered to it, by his remaining there, when the people were in general carried away, and nobody was left but he, his family, and a few sailors, without any assurance of future supplies. His joy was extraordinary great when he received in 1733 the royal promise, that the Greenland mission should be promoted with fresh vigour. But in the very same year, when the Greenlanders were almost extirpated all over the country, and all the little children he had before baptized and instructed, either fell with the rest, or were carried to a great distance by their parents, his hope of effecting something durable received a great shock. Now he no longer saw what end his being here could answer, and he panted with as ardent a desire to go out of the country, as he once did to get into it. His children grew up, and he could not give them the education in Greenland which they should have. He himself was very sickly, and much enfeebled in body and mind by the great labour, and many cares and vexations he had met with; he could no more discharge his office with due alacrity, and waited for assistance adequate to the incumbencies. But when only three missionaries were sent in the year 1734, which he thought insufficient for so extensive a field, he determined to sue for his dismission and to go to Copenhagen, that he might represent the state of the mission in person at the fountain-head, and procure a competent reinforcement for its successful prosecution. In the year 1735, he received his discharge in the most gracious terms, but could not resolve to take his wife across the ocean, who was fallen dangerously sick in the mean time, and therefore he staid another

ther year in the country. It pleased the Lord to take her to himself on the 21st of December. Mr. Egede himself drew her character in the following terms: "All the praise and panegyric with which I can crown her name, falls far short of what her piety and Christian virtues deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful helpmate she was to me, and what a tender mother to her children; let it suffice to mention, how willing and compliable she was to submit to my will, as soon as she got an insight into the resolution I had formed of forsaking my people and native country to repair to Greenland, that I might instruct the ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, that if she had any regard for her own, for mine, or for our small children's temporal welfare, she should dissuade and withstand me in this project so absurd and frantic in the eyes of all men; yet, out of love to God and me, she was induced to join heart and hand with me in my undertaking, and like a faithful Sarah to go with her Abraham from her own people and from her father's house, not to some paradise, but to a strange and disagreeable heathen land. And it is known to many, with what patience, nay with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities we had to endure; nay how often she comforted and cheared up my mind, when it was disheartened and depressed by such reiterated obstacles and repulses." So far Mr. Egede. I have had occasion several times to mention this brave magnanimous woman, whom I may with propriety call a Christian Heroine; I will only add, that I have never heard her name mentioned by the brethren but with the most respectful and tender impression, as indeed she treated them upon all occasions as if they had been her children.

Mr. Egede's grief for this loss, consumed more and more his bodily and mental vigour, and at last he was attacked with a painful and troublesome scurvy. At length came the ship, by which he was to be carried

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from Greenland, after fifteen hard and seemingly fruitless years labour. He preached his farewel sermon on *Isa.* xlix. 4. "I said, I have laboured in vain, I "have spent my strength for nought and in vain; yet "surely my judgement is with the Lord, and my work "with my God." After the sermon, he baptized a little Greenland boy, which was the first baptism the brethren had seen in Greenland. His farewel with them was affecting. They begged him to forgive all failings, and he assured them of his sincere love, which would make it a pleasure to him to charge himself with their concerns in Copenhagen as zealously as he had done here; he wished them the divine blessing and assistance in their call and office, and expressed a lively hope that God would still bring the affair in Greenland, which he must now leave full of heaviness, to a glorious issue. August 9th he set sail from Greenland with his youngest son and two daughters. The brethren sent Christian Stach with him as their deputy to Hernhuth, to give a verbal account of their internal and external circumstances, as also of the state of their labour among the heathen, and to bring back an answer, because hitherto their letters could not always be properly conveyed. They arrived in Copenhagen September 24th. Mr. Egede had taken the remains of his wife with him, and they were interred in St. Nicholas's church-yard. Soon after he had the honour of an audience of the king. There he delivered in his sentiments how the mission might be prosecuted to advantage, and soon after he was made superintendent of the mission in Greenland, with a salary of 100 *l.* *per ann.* and was ordered to found a seminary of students and orphans, whom he should teach the Greenland language, and from whom the missionaries and catechists were to be drawn. He spent his latter years in a recess with his daughter on the Island Falster, and there he closed his serviceable and honourable life, November 5th, 1758, in the 73d year of his age.

§ 5.

The brethren, as observed already, were encreased with four persons, and one was now gone to Europe; thus

thus their family consisting of seven persons, they made a new arrangement of their domestic economy and employs; and Matthew Stach's two sisters being appointed, besides doing their part in household matters, to be helpers in the service of the Gospel among the Greenland women, therefore he gave them instruction in the Greenland language, wherein, to every one's surprize, they both made a great proficiency, especially the youngest.

They could not do much this year in their labour among the heathen. They had but few visits from them, because they were still unconcerned about spiritual things, and temporal advantages they could not expect to reap. Only in the spring some poor hungry creatures found their way to them, to whom they gladly imparted some victuals when they had any themselves.

They had no opportunity this year for distant visits, and therefore were obliged to rest content with visits in the neighbourhood in quest of food. They found but few open ears, and still fewer desirous hearts. For the Greenlanders one while had no time nor inclination for it on account of business, or of a dancing match, and another while they would hear of nothing but news, and gave the brethren to understand, that they had heard and known and believed enough already of spiritual things, from persons that must needs be abler instructors than they were. At the same time they were not only heedless, volatile, and trifling under the instruction, but if the brethren tarried longer than one night with them, they used all sort of means to entice them to a conformity to their wanton dissolute ways. And when this did not succeed, but the brethren retained in all circumstances their seriousness and sobriety, then they tryed to tire them out by mocking and mimicking their reading, singing and praying with all sorts of droll anticks, or by accompanying it with their drumming and odious howling. They took occasion from their outward poverty to ridicule them with all manner of cutting sarcasms, which the brethren had by this time learned to understand, as well as their significant miens and gestures. And if they

replied, that they did not stay here for the sake of outward advantages, and good eating and drinking, but for their souls sake, to teach them the will of God: Then they retorted with a taunting jeer: *Illivse Ajokarsaromarpisigut!* "Fine fellows indeed, to be our "teachers! We know very well that you yourselves "are ignorant, and must learn your lesson of others."

The brethren bore such rudeness and mockery with calmness and serenity. But when the savages perceived that they could effect nothing this way neither, they insulted and abused their persons. They pelted them with stones out of sport, climbed upon their shoulders, took their things and shattered them to pieces, and tried to spoil their boat or to drive it out to sea. Nay one night the brethren heard a noise on the outside of their tent, and perceived that some body was striving to pull aside the curtains of the tent which they had fastened with a couple of pins. They went out to see who it was, and there they beheld a parcel of Greenlanders gathered about the tent, some with their naked knives in their hands, nor could they drive them away till they threatened them with their fire-arms. The brethren supposed at that time that they only came to cut their tent-skins to pieces; but some years after, when some of the Greenlanders in these parts were converted, they were informed that they had conspired against their lives, in hopes that the other Europeans would not think it worth their while to revenge the death of such poor despised people. And as they also understood by the Greenlanders, that they were instigated and set on by some malicious persons, they delivered in an emphatical remonstrance to the Danish missionaries and the factor, that they should look that none of their servants behaved so contrary to humanity. They promised they would, and they kept their promise with a good effect.

§ 6.

In the mean time the brethren did not give up their hope, and rejoiced if but one of the natives heard with pleasure, especially if he came of his own accord to hear. This year afforded them the first instance of the

latter case, and it was in a quite ſtrange heathen man. I will cite their own words. " May 4th we went " to the Sound to pierce cat-fiſh with a prong, and " pitched our tent adjoining to four Greenland tents. " But they ſoon decamped and fled further, becauſe " they did not like our being there. While we were " fiſhing on the 7th, a perfectly ſtrange heathen, " who arrived this ſpring 50 leagues off from the South, " came to us, and deſired to ſee our things. We " ſhewed him what things we had, ſuppoſing that he " wanted to barter ſome Greenland food for our iron- " ware. But he remained quite ſtill for a while; at " laſt he ſaid, he had been with the *Pelleſſe* (which is " their way of pronouncing the Daniſh word *Praeſt* " or miniſter), who had told him wonderful things of " one that they ſaid had made heaven and earth, and " was called *Gud*. Did we know any thing about it? " If we did, we ſhould tell him ſomething more, be- " cauſe he had forgot a good deal ſince. This made " a deep impreſſion on us, and we told him, as well " as we could, of the Creation of man and the intent " thereof, of the fall and corruption of nature, of the " Redemption effected by Chriſt, of the Reſurrection " of all men, and eternal happineſs or damnation. " He liſtened very attentively to all that was ſaid, " ſtayed at our evening-meeting, and ſlept all night " in our tent. Now, dear brethren, this is the firſt " Greenlander, that has come to enquire of us con- " cerning God and divine things; thoſe in the neigh- " bourhood have done no ſuch thing, though ſpi- " ritual writings have been read to them ſo many " years. Therefore bring your offerings and prayers " before the Lord, that he may ariſe and build his " Zion even in this deſert."

At the end of the year they write as follows: " All " the books of holy Scripture, but particularly the " epiſtle to the *Romans*, have been a fund to us, from " which we have been enriched with many an em- " phatical truth, both with reſpect to the righteouſneſs " imputed by faith, and the promiſes of the converſion " of the heathen. And as he will not repent of his " gifts and calling, (*Rom.* xi. 29.) therefore our call

" among the heathen here is of great importance to us, " though we do not yet ſee when or in what way the " end can be attained. But as we are poſitively aſ- " ſured that the work is his, we aſſiduouſly endeavour " to do all that lies in our power towards it, and " commit the reſt to him, whoſe both we and theſe " poor heathens are. But you may eaſily imagine " what a pain it is to us, that for want of a boat " (ours having been damaged by a high tide) we " have not been able to go to any of the heathen for " three months, and all that while not one has come " to us, and now they have no time, but are going " about to feaſts. Thus, like poor priſoners, we ex- " erciſe ourſelves together in the language. May the " Lord interpoſe and ſend us help, for we wait with " longing for the ſalvation of theſe people.—Thus " we conclude the year 1736, with prayer and praiſe " for all the wonderful ways God hath led us in. He " has ſet us at large after many ſtraits inward and " outward, and above all has proved himſelf to be " powerfully among us with his grace. We leave " our paths to him the approaching year, and only " wiſh that we and our work may be more and more " hallowed for him, and that we may be a more agree- " able offering to him in the ſervice of his Goſpel " among the heathen."

THE FIFTH YEAR, 1737.

§ 1.

THIS long and (for ſuch lively people) irkſome inactivity laſted till May, but then they patched up their damaged boat ſo far, as to be able to venture to ſea in it, though to their own and every body's ſurprize. They write concerning it thus: " Our call, and hard " neceſſity teach us to venture things, upon the hope " of an extraordinary help and preſervation of God, " which we elſe neither could nor dared do without " tempting God." And he every time helped them through without any harm. Either they ſaw ſufficient warning of an impending ſtorm, and could reach a harbour before it came, or if they were overtaken by a ſudden

ſudden ſquall, they doubled their endeavours in ſailing, rowing, and lading out the water, ſo that though much fatigued, yet they could always praiſe the Lord to ſee one another again alive.

They were not ſo preſſed in their outward circumſtances this year as the two foregoing, becauſe they received a ſmall portion of proviſions by the laſt ſhip. And yet becauſe their mouths were multiplied, and they could go no where abroad till May for want of a boat, they were often in ſtraits enough; therefore their Diary notes it as a peculiar feſtivity, that in the Eaſter holidays they had eat bread once more, and each of them had a whole partridge for his ſhare. They either bartered the malt that was ſent them for peaſe, or ground it and boiled it into a ſoop, and drank water. Sometimes a Greenlander brought ſome bread to ſell, that had been given him at the colony. When they could embark on the ſea again, God proſpered their fiſhery or reindeer-hunting to ſupply their want. And when they had caught nothing, Providence directed the Greenlanders to bring and offer them eggs. Once when they had caught nothing at all, they found a ſmall dead ſeal in the ſea with a dart in it, and the Greenlander that ſtruck it brought them another to redeem his dart. Thus the Lord helped them from time to time. And that they might not be obliged to melt ſnow and ice in the room all the winter for water, as they had done hitherto, they tried to dig a well, and found ſo much water that they have never wanted ſince.

§ 2.

At length they were competently ſupplied with proviſions, by the arrival of the ſhip on the 6th of July. Their fellow-helper Chriſtian Stach returned in her, whom they had delegated laſt year to Germany. On his voyage thither with the reverend Mr. Egede, he had encountered four violent ſtorms, and had experienced the Lord's miraculous interpoſition to his abaſement, eſpecially in the laſt tempeſt which befel them in a thick miſt on the coaſt of Norway; it laſted only an hour, but it almoſt overſet the ſhip, and daſhed

thirty veſſels to pieces on the Norway coaſt. From Copenhagen he travelled through Holſatia and Hamburg to Magdeburg, and gave ſome account of Greenland to the Lutheran Abbot Steinmetz, who had done ſome conſiderable ſervices to the Moravian brethren during his former cure at Teſhen in Upper-Sileſia. From thence he proceeded to Herrnhuth, and having there refreſhed himſelf in body and ſoul for three weeks, informed the congregation of the ſtate of the miſſion, and recommended it to their prayers and ſupport, he ſet out again firſt to Jena, where he viſited the late Rev. Mr. Brumhart and the reſt of the ſtudents who were in ſome connexion with the congregation; and then he came to Frankfort on the Mayn, in hopes of meeting the Count there. Here he found Chriſtian David among others, who, tho' abſent from Greenland, had faithfully borne their affairs on his heart. But as the Count was gone to England, he haſtened thither, related by word of mouth the paſt circumſtances of his brethren and the miſſion to him and his fellow-labourers, and deſired their counſel and ſupport. They made their obſervations on ſeveral things, bid him be of good courage, and cheared him with the example of the miſſion in St. Thomas's, which was already in a flouriſhing ſtate, but they could give him but little advice relative to their particular circumſtances. With reſpect to their outward ſupport, they promiſed to do all that was poſſible, and took the neceſſary ſteps to it directly.

During his ſtay in Herrnhuth, *Chriſtian Margraf* had offered himſelf to the ſervice of the heathen in Greenland, and travelled with him to Holland, where his call was confirmed, and the ordination to his office imparted to him, by the laying on of the hands of biſhop David Nitſchman. They travelled from Amſterdam, in the name of God, to Copenhagen, and, with the royal permiſſion in very kind terms, ſet ſail May 11th for Greenland, where after many difficulties they arrived in a haven four leagues diſtant from the colony, July 5th. But a ſtorm from the ſouth drove the veſſel upon a rock, where it remained twelve hours in ſuch a perilous poſture, that they could ſee the keel

keel of the ſhip at low water; yet they got her off without any damage. The next day they were received and conducted to their habitation by the brethren, with mutual joy and thankfulneſs, and afterwards each was introduced into his proper employ.

§ 3.

By theſe brethren they received an account, that their friends in Holland would ſend them a new boat by the whale-fiſhers, which they ſhould receive at the outermoſt iſlands. Accordingly they waited twice for ſeveral days together, but all in vain; therefore, they could think no other but that the ſhip and boat were ſhipwrecked. This ſuppoſed loſs was ſo much the more painful to them, as they could ſcarce venture abroad any more in their old leaky boat. They write concerning it as follows: When we look at our boat, it makes us ſhudder; it was given us when its owners were afraid to uſe it any longer; and when we had ſpent great labour in fitting it up, it was damaged again, and again repaired; but now 'tis grown ſo very rotten and leaky, that we can run our knives through it, therefore we are at a loſs how to get to the heathen, and we wonder every time we get home alive. But we commit our circumſtances to him who beſt knows our call, our mind and our diſtreſs; and often ſing: "A man may wholly loſe his road, —— Yet "ne'er muſt loſe his faith in God."

They had reaſon enough to fear the loſs of the ſhip and boat, for there was this year an unuſual cold ſeaſon, when ſtrong drink froze in the warm rooms, and people's faces froze even in May, and there were alſo frequent ſtorms, in one of which the captain that brought the brethren the caſk from Holland laſt year, loſt his ſhip in a haven 120 leagues ſouth of Good-hope. The crew ſaved themſelves and ſome proviſions in two boats, but they were obliged to go above 200 leagues to ſearch for a Dutch ſhip.

The boatmen at the colony met with ſeveral misfortunes too; once when a ſudden tempeſt aroſe, and they were making for a place of ſafety, they with their

boat were forced away, and the brethren were obliged to go to ſeek for them, who after three days found them unhurt indeed, but almoſt frozen and ſtarved to death. But the greateſt fatality theſe boatmen had to ſtruggle with was in December, when, as they were returning from a trading voyage, and were got within four leagues of home, a violent wind drove them among ice, and there they were impounded and toſſed about in the ſea by mountainous waves for the ſpace of four days. At length they recovered land, but it was 28 leagues back; when they were all landed, the wind tore their boats looſe and drove them away to ſea. Happy for them, they got to a Greenlander who lodged them ſeveral days, and conveyed them half the way home by water. Then they were obliged to ſet out on foot in violent cold weather over this rough hilly country, and after two days march they came to ſome ſavages who directed them home the reſt of the way.

§ 4.

But to return to the brethren; as opportunities failed them to addreſs themſelves to the hearts of the heathens, they were obliged to confine themſelves to learning the language and to their own edification. In their Bible-hour, they read the pſalms through, and begun once more the epiſtles of the Apoſtles. They made remarks here and there, which I ſhall paſs over, as it is not a branch of their hiſtory, though they are more ſyſtematical than one could have expected of them. However, I will cite one meditation, as applicable to their external poverty hitherto, and the ſeeming fruitleſsneſs of their labours. They write, "In "the beginning of the year, on reading 2 *Cor.* viii "and ix, where the Apoſtle writes concerning the "contribution for the ſaints at Jeruſalem, we called "to mind that we are obliged to live here in Green-"land on ſuch contributions. Now, though we "ſee that we ſhall ſcarce be able to maintain ourſelves "by the labour of our own hands, yet we can't help "wiſhing, if it was poſſible, that we could ſubſiſt "without

" without help and benefactions from without. Not " becauſe we ſhould regret being indebted to our " friends (though on account of ſtrangers and ſuch as " are fond of every occaſion of reproach, we ſhall " always be ſcrupulous even of this, that we may not " fall under the cenſure of ſcorners), but becauſe it is " very natural, even for children of God, to be tired " out if they do not ſoon ſee the fruit of our labour. " Now we ourſelves do not yet ſee, when and how " it may arrive ſo far, that we ſhall be able to re- " joice in any bleſſing ſpringing up among this peo- " ple, eſpecially as we have yet no ſufficient oppor- " tunity to learn their language perfectly, in order " to expreſs what our hearts think about them. But " we ſhall and will ſhew all the faithfulneſs that is " in our power in the part committed to us, and be- " lieving in him whom we do not ſee as if we ſaw him, " we fully hope, that he will diſcloſe to us one of " the many thouſand ways and means, that are as yet " in the ſecrets of his cabinet, how we are to exe- " cute his commiſſion to his honour. And we hope " alſo in ſimplicity that our brethren and friends in " Europe, who endeavour to promote the ſalvation " of theſe infidels by their adjutory benefactions, may " be of the ſame mind. In the mean time, it is cer- " tain, we enjoy every morſel with thankfulneſs and " gratitude towards our benefactors, nor do we forget " them in our prayers."

§ 5.

Who can wonder that they were troubled at their unfruitfulneſs, after they had ſpent five years with all imaginable faithfulneſs in a ſucceſsleſs labour on the heathen? Who can wonder that they ſhould be concerned, leſt their ſuperiors and benefactors ſhould be diſcouraged and with-held (if not by the expence, yet by all kind of miſconſtructions concerning this undertaking) from riſking any thing more on it, eſpecially as by this time they had heard, that their unprofitable

labours were derided in many places *? But they comforted themſelves under this reproach, and extracted hope out of it from the example of our Saviour, who alſo met with this taunt: "Phyſician, heal thy-"ſelf."

A perſon that had known the heathen, that had ſeen the little benefit from the great pains hitherto taken with them, and conſidered that one after another had abandoned all hopes of the converſion of theſe infidels, and ſome thought they would never be converted till they ſaw miracles wrought, as in the Apoſtles days, (and this the Greenlanders expected and demanded of their inſtructors); one that conſidered this, I ſay, would not ſomuch wonder at the paſt unfruitfulneſs of theſe young beginners, as at their ſtedfaſt perſeverance in the midſt of nothing but diſtreſs, difficulties and impediments internally and externally, and that they never deſponded of the converſion of theſe poor creatures amidſt all ſeeming impoſſibilities.

Hitherto they had not ſeen the leaſt trace of an abiding bleſſing and impreſſion from the truths that had been held forth unto them. The Greenlanders that came from a diſtance, were ſtupid, ignorant and void of reflection, and the little they could tell them at a ſhort viſit, even if it was heard with ſome impreſſion, died away preſently in their perpetual wanderings. Thoſe that lived conſtantly at Ball's-river, and had been inſtructed ſo many years, were not grown better, but moſt of them worſe; they were diſguſted, tired, and hardened againſt the truth. They reſolved to hear no more without a preſent, for they would be paid even for lending their ears. As long as they were told any kind of news, they hearkened with pleaſure; they could alſo bear to hear ſome little hiſtories out of the

* A certain writer applied in mockery the poet's words to the Greenland brethren; *Nos numerus ſumus, et fruges conſumere nati.* When this was communicated to the Count, he ſpread it before the Lord with a ſorrowful heart as Hezekiah did, and ceaſed not to pray him that he would take away this reproach from his ſervants for the ſake of the bitter ſufferings of Jeſus, and ſoon after he declared his hope, that the anſwer was not far off. And behold, in the very ſame year, he was rejoiced with the account of the firſt converted Greenlander.

Bible, and the Miracles of our Saviour and his Apoſtles. But if the miſſionaries would teach them the right notions of the nature and attributes of God, of the fall and the corruption of the ſoul, of God's wrath againſt ſin, of the neceſſity of an atonement, of faith in Jeſus, of the means of grace, of the cure and ſanctification of the ruined diſordered ſoul and body, of the example of Chriſt, and of eternal happineſs or miſery; they were ſleepy, ſaid yes, to all, but ſlunk away preſently. Or elſe they ſhewed their diſlike openly, and began to talk of their ſeal-catching; or they excuſed themſelves, that they could not underſtand and comprehend it. "Shew us the God "you deſcribe (ſaid they), then we will believe in him "and ſerve him. You repreſent him too ſublime and "incomprehenſible, how ſhall we come at him? Nei-"ther will he trouble himſelf about us. We have "invoked him when we had nothing to eat, or when "we have been ſick, but it is as if he would not "hear us. We think, what you ſay of him is not "true. Or, if you know him better than we, then "do you by your prayers obtain for us ſufficient food, "a healthy body, and dry houſe, and that is all we "deſire or want. Our ſoul is healthy already, and "nothing is wanting, if we have but a ſound body and "enough to eat. You are another ſort of folk than we; "in your country, people may perhaps have diſeaſed "ſouls, and indeed we ſee inſtances enough in thoſe "that come here, that they are good for nothing; "they may ſtand in need of a Saviour and of a phyſi-"cian for the ſoul. Your heaven and your ſpiritual "joys and felicities may be good enough for you, but "this would be too tedious for us. We muſt have "ſeals, fiſhes and birds. Our ſoul can no more ſub-"ſiſt without them, than our bodies. We ſhall not "find theſe in your heaven, therefore we will leave "your heaven to you and the worthleſs part of the "Greenlanders; but as for us, we will go down to "Torngarſuk, there we ſhall find an exuberance of "every thing without any trouble."

Thus they endeavoured to ward off, or even to ridicule, every thing that might excite a wholeſome ſaving concern

concern in their ſouls. I dare not mention their prophane mockery at the myſtery of the Holy Trinity and the Holy Sacrament, which ſome of the ſavages had heard or ſeen ſomething of. When they were in a humour for it, and had no threats nor impoſed ſilence to check them, there was no truth too ſacred for them to diſplay their wit and banter upon; for the moſt ſtupid Greenlander can however miſuſe his underſtanding.

In the beginning, people accounted them virtuous, becauſe little or no vice was perceived among them. And they themſelves knew as well how to value themſelves, and deſpiſe others, on account of the abſence of certain vices which break out among others, as many in Chriſtendom do, who endeavour to pacify themſelves with their bare honeſt life and their ſelf-righteouſneſs. But by degrees their admirers found, that their outſide morality only ſprung from the fear of an ill name, and their celebrated hoſpitality had no other ground but the love that ſinners and heathens have to thoſe of their crew, according to the deſcription our Saviour gives of them, that they "give only to thoſe "from whom they expect as much again."

§ 6.

All this was far from yielding any hopeful proſpect of the converſion of the Greenlanders. But this was not all, they withdrew from the company of the brethren, as people that did not ſuit their purpoſe. Indeed in June many of them fled to the Europeans, becauſe a report was ſpread, that the Southlanders would come and murder the Greenlanders in theſe parts. But when ſome boats full of theſe formidable gueſts arrived, the Miſſionaries got an opportunity to lay the doctrine of Jeſus on their hearts as well as on the others, though they yet ſaw no way how the light of the Goſpel would be able to break through the thick darkneſs with which theſe people were benighted. But alas, as ſoon as theſe ſtrangers were packed off, the viſiting was over, and the brethren ſaw themſelves neceſſitated to ſearch after their acquaintance among the

iſlands

iſlands in their old leaky boat. I will only ſpecify one ſuch viſiting-voyage, and repreſent the condition of the heathen at that time in the Miſſionary's own words.

They ſet out in November to go to Kangek, but were driven by contrary winds to the ſouthern iſlands, where they met with many known and unknown Greenlanders, and among the reſt found Ippegau, who two years ago under God's particular providence had kept them alive with ſeal's fleſh, and ſince that time had been in the ſouth. They were kindly received by theſe people, and though in a couple of days they gave them to underſtand that they wanted them to go back, yet they were prevailed on to give one of the brethren leave to live a little while with them for the ſake of improving himſelf in their language. Accordingly Matthew Stach ſtaid a month with them, and wrote his brethren the following account of them:

"They are very variable in their behaviour, as you "know they always are. Sometimes they are croſs, "and ſometimes kind towards me. In the beginning "I could talk a great deal with them, and now and "then I read them a paſſage out of the New Teſtament, "but now their deſire of hearing is over. I have told "them the reaſon why the Son of God was obliged "to die, but they have no ears for ſuch things, and "deſire me to go out with them and call upon God's "Son to ſend them ſeals, becauſe they are in want. "I am often ſhocked at their woeful ſtate. What I "tell them of divine things, is only a ſubject for their "chit-chat and laughter. On the other hand, they "extol their ſorcerers, who can vaniſh out of their "ſight, can glide along an inviſible rope to the hea-"vens above and to the abyſſes beneath, and com-"pel the infernal powers to unchain the captive ſeals. "And when I ſhew them the abſurdity of ſuch "romantic fictions, and deſcribe the true ſtate "of heaven and hell; they frown in anger, "bid me hold my tongue, and ſo march off. "Another time they tell me, they believe all I ſay, "would have me ſtay longer with them, and learn "their language, that I may be able to tell them more.

"But

" But this good-will is but of ſhort duration. Once
" they danced two whole nights running; I believe
" there were 150 people together in the houſe; ſome
" of them tried to affront and teaze me all manner of
" ways, and they drummed and bellowed ſo horribly
" during their dancing and ſinging, that they made
" my ears ake. But I directed my heart to the Lord,
" and interceded in ſecret for the ſalvation of theſe
" poor ſouls. The next day it rained very hard; then
" they would have me pray to the Son of God, becauſe
" he was almighty, to give them good weather, that
" the wet might not run through the roof into their
" houſes. I told them, there was no neceſſity to
" pray for that, becauſe they only need ſpread their
" tent-ſkins upon the roof, and then the rain could
" not ſoak through; they ſhould rather pray with me
" to God to be gracious to their ſouls. But they
" only laughed at me, and told me, they underſtood
" nothing of the matter, nor did they ſtand in need
" of it; though for me, perhaps it might be good.
" And indeed in general they treat the name of God,
" and what they have heard, and declared their belief
" of ſo many years, in a very contemptuous and ſpite-
" ful manner. They frequently aſk queſtions, which
" ſound very fooliſh, and yet contain deep-invented
" ſatyrs upon the truth. My ſoul is often in a flame,
" when they mock my God. However, the children
" all love me and run about after me; ſometimes I
" call them together, ſpeak with them, and aſk
" them ſome queſtions. They hearken with pleaſure,
" but it is hard to keep them in an attentive mood, for
" as ſoon as their eye or ear is amuſed with ſome
" other thing, away they run after it, and what they
" heard before is inſtantly forgot. I was once reading
" ſomething to a Greenlander, and when I read this
" expreſſion: *We ſhould deſpiſe earthly things*, he ſaid,
" *Saog*, Why ſo, I pray? I informed him, that God
" had created mankind not only for this tranſient
" earthly life, but for an everlaſting life, and that it
" was the unhappy effect of the Fall, that men concerned
" themſelves ſolely for the body, and had no care for
" their immortal ſoul, nor for that ſtate where they

" are

" are to be fixed for eternity, when Jeſus Chriſt ſhall " come to judge the world, and ſhall conduct thoſe " that believe to heaven, but ſhall conſign over the " unbelievers and the wicked to the devil, and caſt " them into unquenchable fire. Hereupon the Green- " lander replied: If the Son of God is ſuch a ter- " rible Being, I do not want to go to heaven. Then " I aſked him, If he would go to hell-fire? He an- " ſwered: No, he would not go there neither, but " would ſtay here upon earth. When I made it clear " to him that no man can ſtay always on earth, but " all muſt die, and after death muſt go to a good or " bad place, he muſed a while and then ſaid, he did " not know that, nor did he like to hear any more of " it. At laſt he ſaid, he muſt go a fiſhing, his wife " had no victuals, and he had no ears to admit ſuch " incomprehenſible things." &c.

So little was effected on the Greenlanders by ſpeaking to them of the Attributes of God, of eternal ſalvation or damnation, or of Chriſtian duties. Something elſe was requiſite, and that ſomething muſt be given from above, and accepted in child-like ſimplicity and humility.

§ 7.

The paſt Difficulties and the poor appearance of the Greenland miſſion, and alſo the faithful mind and patient perſeverance of the miſſionaries, was briefly and livelily expreſſed in ſome verſes, that the youngeſt miſſionary Frederic Boehniſh compoſed and ſent abroad in this year.

1. Here is a little company,
Who through thy grace have choſen thee,
Who count the tedious hours and days
Till thou diffuſe thy chearing rays,
And bid us let theſe heathens know,
Thy grace, thy choice, enfolds them too.
For thou art He, the Scripture calls
The Saviour promis'd unto ſouls.

2. Our

2. Our tongues are ſlow and heavy hung,
Yet they have learnt the Greenland tongue;
Faith did this obſtacle break through;
But now, alas, comes ſomething new,
Both young and old, too plain we feel,
Have hearts as hard as ſtone or ſteel;
Nay, much beſides obſtructs our call.
Were we not hir'd *, we'd leave it all.

3. On ev'ry ſide their hearts are hard,
With locks and bolts ſecur'd and barr'd.
If we accoſt the hoary head,
He gives no ear to what is ſaid;
Or tell the children, of the ſtar
That brought the wiſe men from afar
To ſee the child for heathens born,
They call the wiſe-men fools in ſcorn.

4. Yet certainly 'twould be a ſhame
To ſee no more of that love's flame,
Which Jeſus felt for ev'ry ſoul,
Here in the frigid northern pole;
Particularly ſince we ſtand
United in the brethren's band.
O my Immanuel, no land
Can thy grace, at its hour, withſtand.

5. My God, thou ſeeſt them take their ſwing,
Avoiding thee, and ev'ry thing
Whereby they might to thee be turn'd;
Thus Satan boaſts, and thou art ſcorn'd.
Remember Jeſu's torments great,
Thy Son! ah, his reward compleat,
How, to his grief, is it with-held!
The heathen are his portion ſtil'd.

6. The thoughtleſs world may laugh its fill
At our proceedings, if it will,
And aſk, what we a feeble few
So many years in Greenland do?

* As labourers in the vineyard, *Matth.* xx.

Our

Our tongues ſhall never hold their peace,
We'll watch the dragon's crafty ways,
And ſtrive to ſave the heathen here.
Lo! now, they well-inclin'd appear *.

THE SIXTH YEAR 1738.

§ 1.

THE brethren began the ſixth year alſo in faith without ſeeing, as unfruitful labourers who were prepared to endure all reproach on account of their ſucceſsleſs toil, and many heavy things beſides, yet without letting their courage drop or abandoning their hope; though they did not yet ſee how near the help out of Zion was, and that the Lord would this very year extend his mercy to the poor Greenlanders, who were bound in chains of darkneſs.

In the beginning of the year, the heathens viſited them frequently, nay almoſt every day, yet commonly nothing but hunger drove them. The brethren ſupplied them as well as their circumſtances would admit, and took that opportunity to excite a true hunger in them after the word of life, accompanying their endeavours with hearty ſupplications to the Lord. They alſo attentively took notice whether they could perceive any diſquietude or trouble of mind in thoſe that tarried with them ſome days, or any accuſation of conſcience when the poor creatures did any thing bad; but they found their underſtanding ſo darkened, that they could not comprehend what ſort of thing conſcience muſt be; and one thief, to whom they explained at large the ſin of ſtealing, was preſently after caught in all ſorts of theft.

Among thoſe hungry gueſts, there was a young Greenlander whoſe name was Mangek, who offered to come and live with them conſtantly if they would maintain him, and he on the other hand would give

* The laſt words were alter'd ſo at the end of the next year, when the firſt account arrived in Europe of Greenlanders, who deſired to be converted in good earneſt.

what he caught to them. They did not believe that he would ſtay longer than the famine laſted; however they took him in, as an inſtrument ſent them from above for their learning the language more fundamentally. They began to inſtruct him daily, and particularly to direct his attention to the ſtate of his heart. At firſt they perceived no difference between him and the other blind heathens; but by and by they obſerved by his behaviour, that ſomething was going forward in him, on which account the other ſavages began to perſecute him; and when they could not entice him to leave the brethren, nor to follow their heatheniſh practices, they tried by artifices to induce the brethren to force him away, charging him with having ſecretly purloined ſeveral things. But, after ſtrict examination, it was found that they had wickedly invented their accuſations, as they themſelves were forced to own. By degrees they perceived ſome emotions in his heart, eſpecially when they prayed with him, during which the tears generally ſtood in his eyes.

Now though this firſt Greenlander afterwards went away again, notwithſtanding the many ſtirrings he had felt; yet he afforded them a little refreſhing taſte of joy in the beginning. Therefore they write at the end of May: "We have ſome little hopes that our "Redeemer will ſtep forth in his bleeding form, and "diſplay the exceeding great power of his blood on "the hearts even of the benighted Greenlanders. "But how does it abaſe us when we read in the ac-"counts received by the ſhip, that our brethren's "labour is attended with the full bleſſing of the Goſ-"pel in all places, among chriſtians and heathens, "eſpecially in St. Thomas's, while poor we in a "manner go away empty. But courage, dear bre-"thren! and believe with us that our Lord will ſtill "at laſt do glorious things in Greenland. Mean "while, we will not intermit our prayers and ſuppli-"cations for the ſalvation of theſe poor people, that "the power of our Redeemer's blood may be ap-"parent on their hearts."

§ 2.

§. 2.

And now this their hope began to come to a completion; for a couple of days after the above lamentation about their unfruitfulneſs, and invocation of the power of our Redeemer's blood, the firſt Greenlander, a wild Southlander quite unknown, who had never yet heard a word about God, was ſolidly awakened by the doctrine of Jeſus's ſufferings: By which the promiſe began to be fulfilled, which the brethren had received at their firſt entrance into the country *, *viz.* *Rom.* xv. 21. "To whom he was not ſpoken of, "they ſhall ſee," &c. I will relate this important event in their own words †.

"June 2d, many of the Southlanders that went by "here, viſited us. John Beck was juſt writing out "fair, part of a tranſlation of the Evangeliſts. The "ſavages wanted very much to know what was con-"tained in that book. He read ſomething of it to them, "and took that opportunity to enter into a diſcourſe "with them. He aſked them, if they had an im-"mortal ſoul? they ſaid, yes! He aſked again, Where "their ſoul would go when their bodies died? Some "ſaid, up yonder; and ſome ſaid, down in the abyſs. "After he had ſet them to rights, he aſked them, "Who had made heaven and earth, man, and every "thing viſible? They replied, they did not know, "nor had they ever heard, but it muſt certainly be a "great and opulent Lord. Then he told them, how "God created all things good, particularly man, but "man revolted from him through diſobedience, and "was plunged into the moſt extreme miſery and ruin. "But he had mercy upon him, and became man, "that he might redeem mankind by ſuffering and "dying. Now we muſt believe in him, if we would "be ſaved. Hereupon the holy Spirit prompted this

* See p. 327.

† The word of this day was very remarkable, with reference to their paſt fruitleſs labour on the heathen, and the now enſuing durable bleſſing. It was *Iſa.* lxv. 23. *They ſhall not labour in vain, nor bring forth for trouble; for they are the ſeed of the bleſſed of the Lord, and their off-ſpring with them.* Thus were the off-ſpring of thoſe bleſſed of the Lord, I mean, the long-oppreſſed and forgotten United Brethren, comforted about their paſt unfruitfulneſs.

"brother to describe the Agonies and Death of Jesus, "with more and more energy, and he exhorted them "with an affected heart, to think seriously how much "it had cost our Saviour to redeem us, and on that "account they should by no means withhold their "hearts from him, which he had earned at so dear a "rate, for he had been wounded, shed his blood and "died to purchase them, nay he had endured such "anguish of soul, that it made him sweat blood. At "the same time, he read out of the New Testament the "history of our Saviour's conflict on the Mount of "Olives, and of his bloody sweat. Then the Lord "opened the heart of one of them, whose name was "*Kajarnak*, and he stepped up to the table, and said "with a loud, earnest and affecting voice, "How "was that? tell me that once more, for I would fain "be saved too"*. These words, (says the brother) "the like of which I had never heard from a Green-"lander before, penetrated through my very marrow "and bone, and kindled my soul into such an ardour, "that I gave the Greenlanders a general account of "our Saviour's whole life and death, and of the coun-"sel of God for our Salvation, while the tears ran "down my cheeks. In the mean time the rest of the "brethren came home from their employments abroad, "and began with joy to tell the heathen yet more of "the way of salvation. Some of them laid their hands "upon their mouths, as is customary among them "when they are struck with wonder. Some, who had "no relish for the subject, slipped away secretly; but "others desired we would teach them also to pray: and "when we accordingly prayed, they repeated it many "times over, that they might not forget it. In short,

* A couple of months before, they wrote: "One of the heathens vi-"sited us, and we told him what induced us to come into their country, "viz. because they were so very ignorant of divine things, and if they "continued so, they could not go to God. Therefore we would instruct "them in the knowledge of God and his word, and if they embraced it, "and strove to follow what was good, they would go with us to God when "they died. He hearkened diligently, but was at the same time quite "still and unmoved." As the matter propounded differs, so does the effect too. "*Now, when they heard This* (namely about *Jesus that was* "*crucified*, and who was *both Lord and Christ*) *they were pricked in their* "*heart, and said: What shall we do?* Acts ii. 36, 37.

"there

"there was such an agitation and stirring among "them, as we had never seen before. At taking leave, "they promised to call upon us again soon and hear "of this matter again, and they would also tell the "rest of their people of it.

"June 11th, some of them came again, and staid "all night with us. Kajarnak knew still a great deal "of what we had told him, and could say somewhat "of the prayers. He said, he would now go to his tent, "and tell his family, especially his little son, these "great things.

"The 18th, a great number of Southlanders visited "us again. Most of them had no ears to hear. But "we discern more and more that Kajarnak has got a "hook in his heart, that he will scarce lose again. "He has always something in his mind, either a short "ejaculation, or a text that he has heard of us. He "also told us, that he was often reminded in his inward "man to pray. From that time he visited us more "frequently, and at last came to live entirely with us. "When we speak to him, he is often so affected, that "the tears roll down his face. He is a very particular "man, whom we cannot but wonder at, when we "consider the great supineness and stupidity of the "Greenlanders, and that they can comprehend no-"thing but what they are daily conversant with. But "this man scarce hears a thing twice, before he un-"derstands it, and retains it in his mind and heart. "At the same time he shews an uncommon love to "us, and a constant desire to be better instructed, "so that he seems to catch every word out of our "mouths, which we have never perceived in any "Greenlander before. O dear brethren, how many "an agreeable hour have we now, after so much sor-"row, when we speak and pray with this man! Help "us to entreat the faithful Saviour, that he would "shed abroad his light all over this nation, and give "them ears to hear and hearts to understand, and that "he would hasten his work of grace on this firstling, "that we and you may soon see his glory in Greenland "according to our hope; and as for us, we have now "an antepast of it. The Lord be praised for the lit-

the he gives us to live, and for letting us attain the aim of our faith in a ſmall degree, after having waited five years in a believing hope."

§ 3.

What David ſays, was ſoon exemplified in this Greenlander. *I believed*, and therefore have I *ſpoken*; but I *was ſore troubled*. His family or tent-companions, conſiſting of nine perſons, were the firſt that were brought under convictions by his word and walk; and before this month was out, three large families of Southlanders came with bag and baggage, and pitched their tents by the brethren. They came to hear the joyful news of their redemption; and when the brethren could find no words to expreſs themſelves ſufficiently intelligible, *Kajarnak* helped them, out of the fulneſs of his heart. They were all very much moved, and ſeveral, nay even ſome that had been oppoſers at firſt, declared that they would now believe, and would ſtay there the winter, with Kajarnak, though but few kept their word. Moſt of them went away ſoon after upon the reindeer hunt; they took leave with tears, and promiſed to come again towards winter. But Kajarnak would not go with them, for fear his ſoul ſhould ſuffer harm, which alas! was the caſe with the reſt of them; for though they came again, yet they were grown very wild, and after ſome time they went quite away. Poor Kajarnak, having no tent of his own, was brought into great ſtraits by it. The brethren offered him their own dwelling, though it was but very ſmall. But he only deſired a couple of ſkins for a tent, and ſaid, that this was the third time his friends had forſaken him, and taken with them the women's-boat and tent, which he had ſhared in the building of, becauſe he would not follow their mind. From this circumſtance it may be gathered, that there was a work of grace in him even before he had heard of his Creator and Redeemer, though he himſelf did not underſtand it, and therefore the word took fire in his heart at the very firſt preachings.

Indeed the brethren were always in concern leſt his friends ſhould entice him away; for they took all opportunities

portunities to exaggerate the difficulties of his new way of life, and the bondage he would be under in comparison to their wild unbounded freedom, and at the same time to make the teachers contemptible, and their doctrine, morals and amity ſuſpicious. But as he was very different from the generality of the Greenlanders in point of ſincerity and openheartedneſs, and ingenuouſly diſcloſed to the brethren the good and bad reports propagated concerning them among the heathens, and always conferred with them about every thing he intended to take in hand, and whenever he formed a reſolution, always ſtood to his yea and nay, therefore they could conſole themſelves, that amidſt all the temptations he was expoſed to, He that had begun the good work in him, would accompliſh it.

And in truth, he ſhewed an uncommon ſtedfaſtneſs and circumſpection for a beginner, in all the allurements and mockeries he met with. When they deſpiſed him and his teachers, inſtead of long vindications, he only replied, "And yet I will ſtay with them, and hear the "words of God, which have once taſted ſo well to "me." If they would hear him, he ſpoke; if they reviled him, he held his peace, after he had borne his teſtimony to the truth in a few ſerious words. At laſt he effected ſo much upon his neareſt friends, that they reſolved to move again to the brethren; and when the brethren went to fetch them, ſome other families begged they would allow them a place, and aſſiſt them in building a houſe, which was promiſed them with joy.

§ 4.

Thus in the beginning of October, when the ſnow and froſt ſets in, and the Greenlanders remove out of their tents into their winter-houſes, above 20 perſons were lodged together in two houſes, tho' one of them was afterwards deſerted again. The brethren began a morning and evening hour for prayer and catechiſation with the two remaining families of Kajarnak and his relation *Simek*, and on Sundays a paſſage out of the Bible was read and explained to them. They took five perſons, whom they could look upon as the neareſt candidates

candidates for baptism, into a more close tuition, and they began a ſchool with five children. Although this ſchool gave them a good deal of trouble in the beginning, becauſe the Greenland children are not eaſily to be kept to one thing, nor are they accuſtomed to any kind of education, and the parents themſelves could not ſee the uſe of reading and writing; yet, after much trouble and talking, they brought it ſo far that ſome began to read.

When the Greenlanders were ſick, the brethren were obliged to be their doctors, and though they themſelves were inexperienced, yet the Lord bleſſed their few medicines in various caſes. Concerning this they write: "We have no wonder-working faith, nor do we de- "ſire it, but yet we ſee that God bleſſes the medicines "that our brethren have ſent us in kind love, not on- "ly to bodily cures on the Greenlanders, but to en- "creaſe their confidence towards us; ſo that they are "more attentive when we point out the human miſery, "and diſplay the love of God; and can we be of "any ſervice to the bodily health of theſe poor people, "it will without doubt have a good effect upon their "ſouls."

Two invalids wanted to have a form of prayer adapted to their circumſtances, and we indulged them in it, though we informed them at the ſame time, that they might always and in all places ſpread their complaints before our Saviour out of their own hearts. When they replied, that they did not know ſuitable words for it; the brethren ſet their children as a pattern before them, who ſimply tell their deſires to the parents without ſtudying for words, and are directly heard. Through the power of the Goſpel, theſe new comers alſo kept from ſinking under the trial of ſickneſs; and though the common Greenlanders have a more dreadful fear of death than any nation, yet there was but little of it to be perceived in theſe even unbaptized beginners; Kajarnak declared in a very bad fit of ſickneſs, that he had no freedom nor inclination to beg of God for his bodily reſtoration, but was reſigned to him to do with him according to his own will.

This

This lovely beginning did however ſoon admit of an occaſion for admonition and correction. At the return of the ſun at the winter ſolſtice in December, they were invited by the ſavages in the neighbourhood to their dance, and though they were warned againſt it, yet moſt of them went thither ſecretly. Now after they had ſlept upon it, they were told from *Exod.* xxxii. and *Lev.* for if how dearly it had coſt the people of God to follow ſuch carnal merriments, in which they had levelled themſelves with the heathen. Though the greateſt part of them were convicted and aſhamed, yet the brethren were obliged to hear to their grief, how readily ſome could vindicate themſelves by the example of, and complaiſance to, others at ſuch kind of allowed diverſions.

§ 5.

So much the more neceſſary was it for the brethren to watch over their weak inexperienced ſheep, who were not baptized, and yet were expoſed to ſo many allurements and bad examples; that ſo the ſeed of God's word might not be choked in its earlieſt tender growth. To this end, they went, as much as poſſible, with them to their fiſheries, &c. And when they themſelves went out with their boat to fetch wood, turf or other neceſſaries of life, they always left one at home with the Greenlanders, to feed them every day with the ſaving word of life, and to ſcatter new ſeed among their viſitants. Beſides, they made uſe of their boat, received this year from Holland, to follow the people of the factory twice on their blubber-trade. They laid hold of theſe opportunities to make the Goſpel known to the Greenlanders, to ſet thoſe truths in their right light which they had heard formerly, but had obſcured or adulterated in their minds by their own ſuperſtition, and to ſpur them on to true converſion. Four men were not ſufficient for all this ſpiritual and bodily labour, and they were but four, as Chriſtian Stach was this year gone again to Germany, in purſuance of a call given him. Therefore they ſaw themſelves under a neceſſity to make application for two

helpers more. And as their present house was in a ruinous condition, and only contrived to serve three persons, though now seven people of both sexes must live in it, and when they had visitors, they could scarce stir in it, much less have room to write; therefore they begged, that if it was possible, the brethren would help them to a new house, containing one large room and two lesser ones adjoining; but this wish could not be accomplished till four years after.

THE SEVENTH YEAR, 1739.

THE little awakening that began last year did not decrease in this, but though it underwent many vicissitudes, yet it grew in strength through the further publication of the doctrine of Jesus. The Lord made use of several outward incidents, not always the most pleasing in appearance, to bring the heathen to hear the word of God, and to prepare their hearts to embrace it. In the very beginning of the year there was such a rigorous cold, and so much ice some miles south of the colony, that the Greenlanders could not go abroad for any thing to eat; so that many were frozen or starved to death for want of train to their lamps and other necessaries of life. This distress urged on many to take their refuge to the Europeans. Some were obliged to walk over the ice 6 leagues, and others a whole day's journey with their kajaks upon their heads, before they could bring them to the water. They earnestly entreated us to grant them a dwelling-place, and to fetch their wives and children who stood waiting many leagues off upon the ice. The brethren set out directly upon this charitable act, and the colony sent one of their boats with them: but as the ice denied admittance to the land where the poor creatures had retreated, they were forced to leave them a whole week in their misery, till more favourable weather permitted them to bring them off. They had lain ten days on the snow, and had barely kept up life by eating old tent-skins, shoe-leather and sea-weed. However,

ever, in the mean time, one Greenlander had made a bold venture, and brought his wife and two children hither in two kajaks. He put his wife with her leaſt child upon her back in one kajak; this he faſtened to another kajak in which he ſat with the biggeſt tied upon his back; and in this manner he towed them hither.

The brethren got their two Greenland houſes ſo crouded with theſe people, that there was ſcarce room to ſtir. They embraced the opportunity that their outward diſtreſs put into their hands, to ſpeak to their hearts, and it found good ingreſs with ſeveral, as might be perceived from their attention and deſire to hear more. "How long (ſaid they) have we and our "forefathers neither known nor believed any thing! "who would now refuſe to hear and believe!" The brethren on this occaſion acknowledged the favourable alteration of their outward circumſtances with hearty thankfulneſs towards God the giver of every good thing, and towards their brethren. "For (ſay they) whereas, "when we were in ſuch extreme diſtreſs a couple of "years ago, we were glad if many entreaties could "prevail upon the Greenlanders to fell us a few "bones or ſcraps that they themſelves were ready to "throw away, treating us at the ſame time with all "imaginable mockery and malice; now we have al"ways 15 or 20 hungry perſons ſtanding round us "when we eat, to whoſe neceſſities we adminiſter as "much as we can, eſpecially as the bad weather has "laſted ſeveral weeks, ſo that they can provide * ſcarce "any thing. We alſo believe that the aſſiſtance we "afford theſe poor people, will not be without a bleſ"ſing. It alſo gave them a great impreſſion when we "told them, that our brethren and friends were there"fore ſo kind to us, becauſe they had a great deſire "for the ſalvation and happineſs of the Greenlan"ders †."

Among

* This is the term the Greenlanders uſe for their labour in fiſhing or hunting; and whoever can maintain himſelf and others, is called a provider or earner.

† It is to be hoped that no one will draw a concluſion from hence, as if the brethren wanted to make temporal benefits a bait to allure them to their

place,

Among these fugitives, there was one man who had left his wife in child-bed, and would now live with the brethren. But they sent him back with a present, and a promise that if he would fain be converted, he should have leave to come again and bring his wife with him; but he turned his face another way. In the spring they carried these poor people, at their request, back to their former place. Yet one family staid, and the rest promised to visit them often, and to come and live with them towards winter, that they might hear God's word.

§ 2.

In the mean time the brethren did not stay inactive at home, but began their visits to the Greenlanders as early as February, though they were obliged to carry their boat over a great extent of ice. Scarcity of provision obliged their Greenlanders to betake themselves to Kangek. John Beck accompanied them, to proceed in instructing them and to tender salvation to the rest of the heathen. He recites the following among the rest, concerning his 12 days abode there. "We found five houses "upon an island, and were all lodged in the largest. In "the evening I had a meeting for prayer with our peo- "ple, at which the strangers wondered. The 3d of "February, after singing a hymn and praying, I spoke "of the love of God to man, that he would have all "men to be saved and to come to the knowledge of "the truth. I spoke with every one of ours apart, "and exhorted Mangek in particular to lead an exem- "plary life among the others, as he was the first that "gave himself up to our instruction. The 4th many "came to Kangek from the other islands to dance.

place, to bribe them to turn Christians, or to keep them together. No, the people here spoken of, went away again. As to the outward subsistence of the Greenland congregation, and the provision for their poor, it will be explained in the sequel of the history. 'Tis one thing to entice a person by favours to a party, and make him a proselyte; and another thing, to open the arms of mercy to every one whom bodily distress forces to one for help, without respect to persons or sentiments, and to take this opportunity to make such a poor wretch acquainted with his Creator. Else indeed we should be worse than infidels.

"The

"The houſe was ſo full that we could ſcarce ſtir. We withdrew into another little houſe, and let them go on with their racket all night. After they had ſlept themſelves ſober, I told them ſomething of the Creation, the Fall and the Redemption. The Greenlander Megak, who ſlept next to me, was very much affected in the evening-prayer. When we laid ourſelves down, he repeated part of the prayer ſeveral times, and aſked in what manner our Saviour delivered us from the devil. I was vaſtly "pleaſed that he was inquiſitive about ſuch a noble "ſubject, and thereupon talked to him above an hour. "On the 6th, as ſoon as he awoke, he began upon the "ſame topic. After I had prayed with them, I croſ-"ſed the ice to another iſland to inſtruct the ſavages. "Their blindneſs excited my pity, but ſo much the "more could I prize the grace that the Lord has be-"ſtowed on Kajarnak and his houſe, when the differ-"ence ſo obviouſly ſtruck my eye. He longed very "much to return to New-Herrnhuth, becauſe the din "of the ſavages ſhocked him. In the evening, as three "men that had been at ſea ſtaid abroad longer than "the expected time, the people were in great concern; "I comforted them with the hope that probably they "tarried ſo long, becauſe they had caught ſomething "that was difficult to bring home. And when they re-"turned at midnight with two ſeals, they imagined "I could prophecy, and therefore they would hence-"forth believe all my words. On the 7th they were "very attentive to a diſcourſe about the love of the "Lord Jeſus, in coming into the world to redeem us "by ſuffering and dying. Yet in the evening they "fell a dancing again; however, ſome of them ſtaid "with me and hearkened diligently to what I ſaid. "Thus it went till the 11th. Sometimes they were "greedy to hear ſomething, and ſometimes they were "carried away by the ſtream of vanity again. In the "mean time I ſpoke frequently with our people, and "eſpecially the children, who are very eager, about "the incarnation, ſufferings and death of Jeſus. They "all longed very much to be at home again. At

"taking leave, Megak gave me a fowl as a token of "his thankfulneſs for my ſleeping in his houſe, and "telling him ſomething of our Saviour. I took par- "ticular notice of it, becauſe otherwiſe the Green- "landers like rather to receive than give."

In a letter which he wrote to New-Herrnhuth dur- ing his abode in Kangek, he ſays among other things: "When I ſee how this croud of people live without "God in the world, and according as nature prompts "them, the great love of our faithful Saviour is a- "new impreſſive and important to me. *We* have "found mercy. We alſo were once ſtrangers, we "were not his people, but he has brought us nigh, "ſo that we now know what a Saviour we have, and "may draw near to him every moment by faith. O "was it but in our power to requite his generous love "and free grace! But we can give nothing to him; "yet one thing there is that will be acceptable to him, "and that is, our *heart*. If we preſent that to him, "happy are we, and all the efforts of the enemy "cannot hurt us, for we are ſheltered in his wounds. "Yet watching and praying will behove us much, if "we would maintain the victory. For the enemy has "great wrath againſt thoſe that are now reſcued "from his dominion: how much more then againſt "us who endeavour to make inroads into his king- "dom! I perceive here his devices and attempts in "various ways; but the Lord gives us victory over "them all. To him be the praiſe for ever."

§ 3.

The brethren ſet out on more ſuch viſiting-voyages. And as the Daniſh Miſſionaries could not always go abroad when they would, for want of a boat and boat- men of their own, the brethren took them into theirs, and thus requited the love and aſſiſtance that had been for- merly rendered to them in the like caſe by Mr. Egede and his people. Though they found the heathen here and there unwilling to be inſtructed, yet there were many do- cible people who thanked them for their information: they added, that it was now more agreeable to them, be- cauſe

cauſe the brethren could utter themſelves more intelligibly in their language, and did not merely read things to them, and expect them to retain them all in their memory, but entered into familiar converſations concerning the doctrines propounded. The truth alſo found entrance into ſome of them, and its teſtimony was often attended with a powerful emotion among the hearers. But as long as they were ſtrangers to the true life that proceedeth from God, their underſtanding was ſtill very much beclouded. They were advanced ſo far, as to be taught by viſible things to own an inviſible Creator, to fear him, and to call upon him for health, food and raiment. But if any one would lead their views to the corruption of the ſoul, and to the neceſſity of a change there, or would recommend the believing in Jeſus, they neither could nor would underſtand any thing about it, and were either ſurfeited of hearing it, or elſe they aſſented to it with their uſual compliment; "We believe it all;" which, the brethren had now learnt to underſtand, was as much as to ſay, that they ſhould be ſatisfied and let them alone. If one here and there was ſtimulated to further reflection, it did not always produce a wholeſome ſelf-knowledge and fervent longing after a Creator and Redeemer, but oblique bye-queſtions, which were hard to anſwer to thoſe ignorant people, and after all, would be of no ſervice to them. Thus one of them, who had drank in a good deal of knowledge, and yet remained far from the kingdom of God, aſked, If God had not heard, when the ſerpent was ſpeaking to *Eve?* and if he had, Why he did not give her warning, and prevent the fall? But the generality did not beſtow even ſo much thought upon the matter. They heard and wondered; but as ſoon as an opportunity preſented itſelf to gratify their vain deſires, away they ran, and let the little that had affected their minds be choaked again.

Beſides this, the brethren were obliged to be ſpectators of many ſavage actions which it was not in their power to prevent. Once an old woman died in appearance, in the night; her ſon tied her up in a ſkin, according to the Greenland faſhion. In an hour's time,

time, the fuppofed dead woman began to cry out lamentably. Fear ſtruck the Greenlanders into ſilence. But by the urgent perſuaſions of one of the miſſionaries, the ſon uncovered the face of his mother, and aſked her if ſhe was really alive yet? But as ſhe did not ſpeak, he tied her up again. A good while after, ſhe began to ſcream out the 2d time; then her ſon untied her, and put a piece of blubber in her mouth, to try if ſhe was actually alive; ſhe ſwallowed it, and yet becauſe ſhe could not ſpeak, he ſhrouded her again. By and by ſhe ſet up her outcry the third time, and alſo anſwered the queſtion he aſked her; and then, on the ſerious remonſtrances of the miſſionary, he let her looſe at laſt. But afterwards he ſecretly bound her up again, and put her out through the window, and dragged her down to the water, and for fear of being hindered, conveyed her to another iſland and there buried her alive. When his cruelty was afterwards repreſented to him, he would needs palliate the deed by ſaying, that ſhe had not been rightly in her ſenſes for a good while, and had eat nothing for ſeveral days; therefore, as ſhe could not poſſibly live any longer, he had not treated her barbarouſly, but only put an end to her pain. It was obſerved afterwards, that they had made the ſign of a croſs in the ſnow every where as they drew her along, that her ſpirit might not come back and diſturb them *.

§ 4.

Though the woeful ſtate of the heathen went to the very heart of the brethren, yet the demonſtrations and fruits of grace which they diſcerned in Kajarnak and the reſt of the Catechumens rejoiced them ſo much the more. They plainly perceived in them not only a true conſciouſneſs of a divine Being, and a

* I could never get any intelligence whether the making this croſs, was a common cuſtom among the heathen, or whence it took its riſe. If there was any ground for the conjecture, that ſome of the old Norwegian Chriſtians were blended and incorporated with the Greenlanders, then we might deduce this uſage of the Greenlanders from the ceremonies in uſe at that time among the Norwegians.

profound

profound reverence for him, not only a joy that the dead shall rise again, that the Lord Jesus will once reign on the earth, and that believers will be happy in the other world; but principally, a real sense of their misery, a joy at the love of God manifested to the fallen human race in the atonement of Christ, and a growing desire after the word of life. It was also plainly to be seen that the work of grace had taken deep root in their hearts, by a change of life, by a voluntary abstinence from the heathenish vanities, and by a chearful enduring the reproach of the infidels, by whom they were forsaken, hated and derided.

Kajarnak particularly was much affected, and sometimes after the Catechisation, he would subjoin an exhortation to his country-people, that having been so long ignorant, they should now embrace the truth with a willing and thankful heart, and let it operate and bring about a true change; or else he comprised the subject in a short but fervent prayer. And here let it be observed, that this was not a thing he was ordered or led to, but his own free impulse. He had at the same time a clear head, helped his teachers to the words they wanted, and often corrected them, because he pretty well understood their meaning. Then they saw how well it was that they resolved in the first years not to speak with the heathens about divine things by way of beginning, or merely for exercising themselves in the language; because such equivocal expressions had even now been pointed out to them by an upright mind, which the knavish crafty Greenlanders, through Satan's delusions, might have taken occasion to pervert to many improper and idolatrous notions. The most agreeable thing in teaching him was, that he did not wait till he was asked, or had learnt an answer by heart, but he himself made enquiry, and let his teachers give him answers and explanations. And it might be seen on several occasions, that he did not rest in a bare knowledge of the truth, but that it was living and active in his soul. Accordingly, when they were once talking with him about spiritual security, he declared, that if a bad thought dropped

dropped into his mind, or he felt the leaſt propenſity to any thing that was evil, let him be where he would, he cried to Jeſus to deliver him from it through his blood.

§ 5.

As now the miſſionaries perceived in the Catechumens not only a powerful and real work of grace, but alſo an ardent deſire after baptiſm, which ſhewed itſelf in a particular manner when they once kept a diſcourſe on *Exod.* xii. about the Paſchal Lamb, and the effects of Chriſt's Blood prefigured in that type; therefore they could no longer demurr about making them partakers of this grace, and opening a way for them to the enjoyment of all the treaſures of ſalvation purchaſed by the blood of Jeſus. Yet they proceeded very cautiouſly in this weighty affair; therefore they acquainted Mangek, though he was the firſt that came, and had been under their tuition above a year, that they did not yet find him in a proper ſtate for the participation of this ordinance, becauſe, though they had obſerved many emotions, yet they ſtill found no abiding grace in him; and this he himſelf owned with ſhame. Perhaps, indeed, they went too far in their ſcrupuloſity, and required more external evidences from a beginner, in whom they had however traced a work of the Spirit of God, than were to be expected from one unbaptized. Poſſibly the pain and diſguſt at his being left behind, was the occaſion of his going away after ſome time; indeed he came again ſeveral times, but never could recover his ground any more, till at laſt he loſt himſelf entirely among the heathen. Yet no one can blame the miſſionaries for their ſtrict procedure with the firſtlings, whom they took into conſideration for baptiſm; becauſe they knew this tranſaction would make a good deal of noiſe, and attract the attention of the heathens to the lives and converſation of the new Chriſtians.

Therefore they took none but Kajarnak and his family into a more expreſs preparation for baptiſm, and ſpent ſome time every day in inſtructing them in the moſt neceſſary articles of the Chriſtian faith, ſuch as they could eaſily comprehend and retain. March 29th, being

being Easter-day, they proceeded to this sacred transaction *. The missionary first asked them before the whole assembly the ground of the hope that was in them, which they gave a simple account of, and promised with their heart and tongue to renounce all heathenism, to abide with their teachers, and to walk worthy of the Gospel. Then these four first-fruits of the Greenland nation were declared free from the powers of darkness, and devoted to their lawful proper Lord and Saviour Jesus Christ, during a powerful prayer and imposition of hands, and thereupon were embodied into the Christian church by baptism in the name of the Father, and of the Son, and of the holy Ghost. Kajarnak received the name *Samuel*, his wife *Anna*, his son *Matthew*, and his daughter *Ann*. An amazing grace prevailed during the transaction, not only in the hearts of those then baptized, whose tears dropped like the rain, but also of the beholders, who wished to be in like manner partakers of the same blessing; which, after being exhorted to surrender up their hearts to the spirit of God, they were comforted with the hopes of.

§ 6.

But alas, the joy of seeing a little flock of firstlings, and the hope of increasing their number, seemed to vanish entirely all at once. Scarce was a month passed over after the baptism, before a band of murderers from the North killed Samuel Kajarnak's brother-in-law, who also lived with the brethren, under the pretence that he formerly conjured the ringleader's son to death. They decoyed him out to sea near Kangek, and threw their harpoon into his body in a per-

* The word of the day was out of Ezek. xxxvii. 26, 27, 28. *I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.* Experience shews that this promise has been gloriously fulfilled in the four firstlings; and he who is the true and faithful Witness will also accomplish the rest of it.

fidious manner, he pulled it out again and fled to land; but there they caught him, stabbed him in thirteen places, and threw him down over the rocks, where, after great search, he was found in a pit, and buried. Now as the murderers had threatened to kill Samuel and his second brother-in-law also, and said, that they were afraid neither of the Europeans nor the Southlanders; our people were excessively frightened and all thought of taking flight. We comforted them out of the word of God. The gentlemen of the colony also interested themselves in the affair, and took what measures they could to bring the murderers to condign punishment, and they were so fortunate as to take the ringleader and several of the gang prisoners in the presence of more than 100 Greenland men. At his examination he confessed, that he himself had committed three murders besides this, and had been accessory to three others. But as he was subject to no human judicature, and was ignorant of the divine laws, therefore they only read the ten commandments to him, and threatened him severely, and then let him go. But two of his comrades that had aided him, because they had once been instructed in the word of God, were punished with whipping. But this did not dispel Samuel's fears, but rather doubled them, and therefore after going up and down in disquietude and insecurity a while, at last he said, that he thought himself obliged to conduct Okkomiak, the brother of the deceased, whose life the ruffians chiefly conspired against, to a place of safety in the South. He himself, would take up his residence with his elder brother there, and endeavour to bring him hither once with him. The brethren made all possible remonstrances against it, and expressed their fears, that such a new beginner, and especially his two children, would soon grow wild again. They put him in mind of what he had promised at his baptism. They promised to maintain him and his, that they might have no occasion to go abroad, as long as the murderers were in those parts. These representations and arguments went to his heart, he wept with them

at their grief, but yet could not resolve to stay. Therefore they were obliged to let him go, though with a heavy heart; but first, they once more exhorted him to faithfulness and a good conduct among the heathen, and recommended him to the preservation of the faithful Shepherd in a prayer upon their knees, which was believed with many tears. Thus, in a couple of weeks, the brethren saw the country stripped again of all the Greenlanders except two tents, and were forced to bear that additional reproach, that they could indeed baptize heathens, but could not make them true Christians, wean them from their roving life, nor keep them together. All hopes of getting their firstlings again, seemed to be vanished; and little did they think what abundant blessing this slight and imaginary loss would ere long produce.

§ 7.

It was not a great while before they were a little comforted under their sorrow. It is true, Samuel did not come again this year; but 21 boats of Southlanders passed this way, among whom were some of Simek's friends, who had fled away with Samuel. They brought word, that they had spoke with the refugees on the way, who told them many wonderful things about God, which they would fain be better informed of. They also thanked the brethren for the kindness they had shewed to their country-folks, especially that they had restored Simek's wife to life, who was given up for dead in child-bearing. The brethren had only recovered her out of a strong fit with a few drops of balsam, which these simple people made so much of. The brethren therefore had a little specimen or prospect of the blessing Samuel's flight with his family might be of, and could please themselves with the possibility that he would spread the sound of the Gospel at 100 leagues distance in the south; which also came to pass. After some time Simek came again with his family, and towards winter most of the Greenlanders that had been saved from famine in the beginning of the year,

returned again to their old quarters, ſo that this year nine families wintered with the brethren *.

§ 8.

Thus there was no want of hearers once more, with whom they ſo regulated their daily meetings for edification and inſtruction, that beſides the Sunday's preaching, they ſung a hymn with them every evening, and then catechiſed them upon a text of Scripture, or upon a ſhort article of the Goſpel-ſyſtem, which they had tranſlated in conjunction with the Daniſh Miſſionaries. Moreover they now and then read a ſummary relation of the divine œconomies and proceedings from the creation to the aſcenſion of Chriſt: This gave them an opportunity to explain and inculcate many uſeful improving truths in free converſation, and to expoſe old falſe ſuperſtitious notions and uſages of the the ſavages. And their words found entrance, ſo that moſt of them were eaſily perſuaded to caſt away their amulets and idolatrous charms appendant about them, which were to ſhield them from the attacks of diſeaſes, and from death's untimely dart; and they reſolved to obſerve no more a ſuperſtitious abſtinence from certain kinds of food and labour in caſes of ſickneſs and death, but to place their ſole confidence in God. Yet many a one had a hard conflict with himſelf before he could reſolve to do it, and ſome of them would rather go

* A great number of Southlanders returning from the North, alſo called upon the brethren in their way. Among theſe there was one man, who thought no Greenland woman good enough to be his wife, becauſe he imagined himſelf to be another Nimrod. This mighty hunter, attended with a numerous train, came once to the habitation of the brethren, when they were out and had been all abſent for ſeveral days, and would take away the young woman Anna Stach by violence forſooth to be his wife. But as ſhe by this time underſtood their language and what they ſaid, ſhe ſprang into the houſe and bolted the door. They tried to break it open, but could not; then they attempted to cut the glaſs-windows with their knives, thinking they were made of ſeals-entrails like theirs. But their knives effecting nothing, and providentially not having a thought that the windows could be daſhed to pieces, they went away threatening to come again unawares. Accordingly they came again the 3d day in greater numbers, but our Greenlanders ran and brought ſome boatmen from the colony to their aſſiſtance, by whom they were happily driven off the premiſes.

their

their way than renounce the vain converſation receiv ed by tradition from their fathers.

Thus it underwent much viciſſitude and inconſtancy. Sometimes they were drowſy, lukewarm, hard and inſenſible in hearing the word; nay ſome of them were perceived to have an averſion to it, and ſuch Satan endeavoured to make his tools in oppoſing the truth. At another time they were very attentive, affected and deſirous, would be religious all at once, and would know and believe all upon the ſpot, that they ſuppoſed was conducive to it, without beſtowing due reflection upon it. At ſuch times the brethren had enough to do to bridle this ſuperficial believing, and to ſhew them the true grounds, fruits and tokens of faith, in oppoſition to a mere ineffectual aſſent. But notwithſtanding all this, there was much more reaſon to rejoice at their willingneſs, and to hope for a rich harveſt anon, than to grieve themſelves at their unſteadineſs. But the young people and children, ſix of whom already came to their ſchool, afforded the moſt hopes of better times hereafter.

Here I cannot paſs over one thing in ſilence, that the awakening of the Greenlanders had a good effect abroad, and not only encouraged the Daniſh Miſſionaries to carry on the work begun harmoniouſly, with prayers and aſſiduous endeavours, but gave occaſion to a wholeſome reflection in other Europeans there.

END OF THE FIRST VOLUME.

B. L